

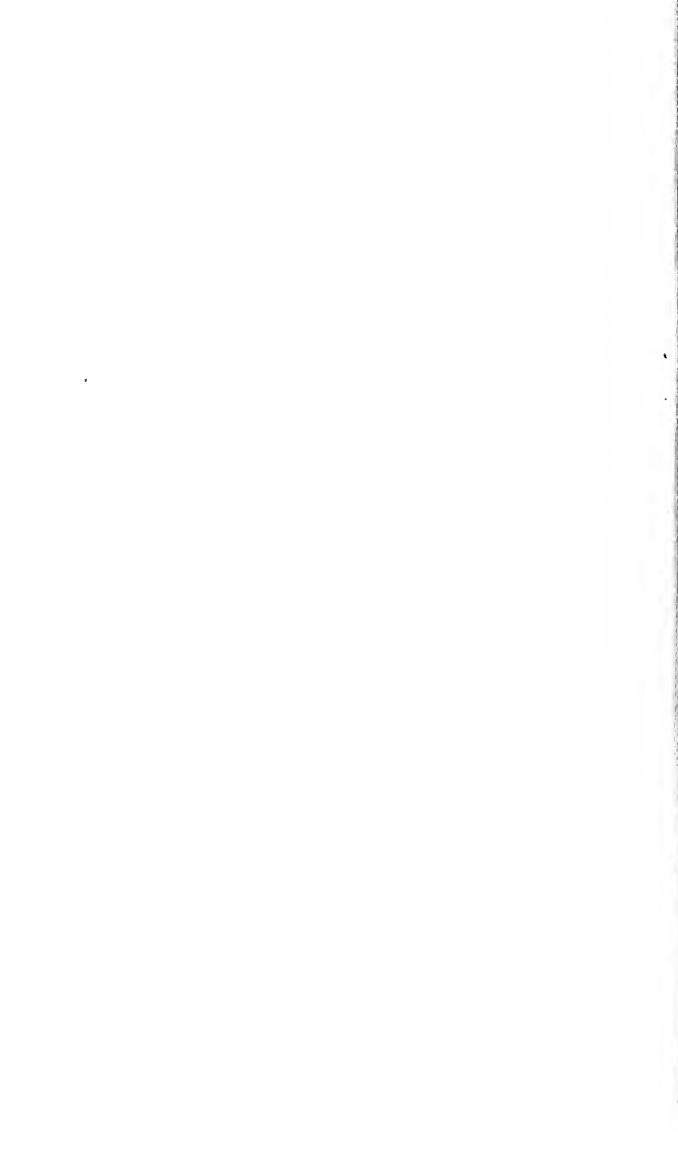


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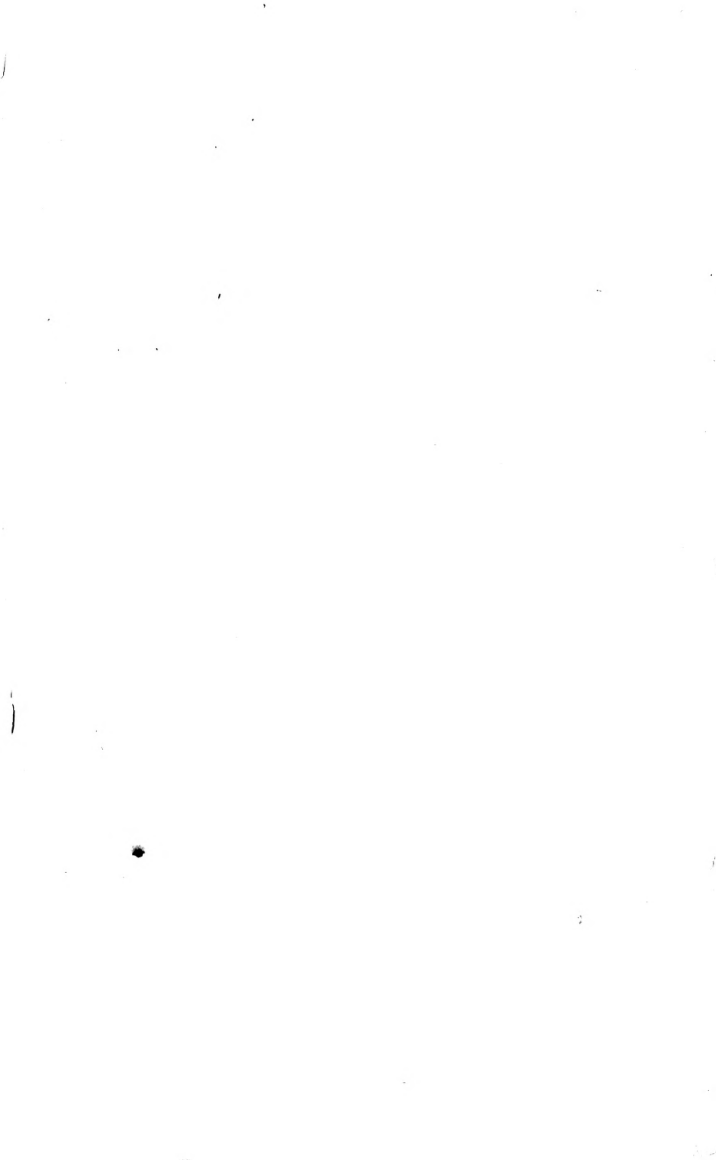
THE
HISTORY, CONSTITUTION,
RULES OF DISCIPLINE,
AND
CONFESSION OF FAITH,
OF
The Calvinistic Methodists,
IN WALES.

DRAWN UP BY THEIR OWN ASSOCIATED MINISTERS.

SECOND EDITION.

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INTRODUCTION.



THE denomination of Calvinistic Methodists had existed in Wales about sixty-five years, from the period of its formation, without having published any Treatise, declarative of the nature of its Constitution,—its Articles of doctrine,—its Rules of Conduct, or any other particular relating to it. During this period, every one had therefore to form his own opinion on the subject.

In the year 1801, its Rules of Discipline were first published, explanatory of the order and form of its Church Government, and laying down the Rules by which its Members were to conduct themselves: but neither a Code of Doctrinal Articles, nor a Confession of Faith, were yet drawn up.

After a lapse of 87 years from the origin of this denomination, it was judged expedient and necessary on several accounts, and it was therefore unanimously agreed upon at the Associations of Aberystwith and Bala, in 1823, by the Members of this Connexion, through the whole Principality, that this deficiency should be supplied through the medium of the press,

preceded by a brief sketch of its early History, detailing the progress of the Lord's work by the instrumentality of its ministers. This has lately been done in the Welsh language, by the joint labour of several of the ministers of South and North Wales ; and the following pages are a free translation. The individual who has been entrusted with the superintendency and correction of the press, has taken the liberty of appending a few explanatory notes, there being some things in the book which might otherwise be unintelligible to the English reader. The references to the Appendix are thus marked :—(A.) (B.) &c

London,
January, 1827.

HISTORY,

§c. §c.

MAN is by nature a sociable being, and possesses an innate disposition to enter into the bonds of friendship with his fellow creatures. By a union of interests, mankind become to each other a reciprocal benefit, protection, and support. It is true, that the grace of God effects a marked change in the objects of his favour, yet it alters neither their nature nor their inclinations as *creatures*; it affects them only as they are *fallen* creatures, or *sinner*s. He who is made a new creature retains his natural dispositions, with this difference, that, by the operation of the new birth, they become *renewed*, from their corrupted state of sinfulness, to the image of holiness by the sanctifying influences of the Holy Spirit of God. He has therefore as great a bent to fellowship and friendship, as he was ever wont to have; but it is now indeed, of a more excellent kind, because he becomes sociable for *holy purposes*, and because the Spirit of grace makes it to be a gracious friendship.

The Church of Christ is a spiritual association, deriving its rise and progress from the union of its members in their one Head, the Lord Jesus. All the true members are inseparable in this their great Head; and the same delightful spirit of love and sympathy which exists in the Head, circulates through all the

members ; so that by virtue of this union, they partake in each other's joys and griefs. The Church is undoubtedly an exalted fellowship : its members are united to God, as to a Father :—united to Christ, as to a Head, and as to a Husband ;—united to each other in him ; and the Holy Spirit being the everlasting bond and life of this union. It is evident that the mutual enjoyment of this union will greatly enhance their happiness and joy, both here and hereafter. “I in them, and thou in me,” (says Christ to his Father,) “that they may be made perfect in one.” John xvii. 23. Without being knit into this fellowship, there exists not, and there cannot exist, any perfection. “Behold,” therefore, “how good and how pleasant it is for brethren to dwell together in unity !” Psalm cxxxiii. 1.

A consideration of these things, together with the example of the Apostles and the primitive churches,* as well as the many scriptural exhortations to the same purport, induced the establishment of Private Societies, or Meetings of Church Members exclusively, among the Methodists. They incorporate themselves as members of Christ's church militant, to pray with

* That the churches of Christ, and sometimes their leader, have been used, from the first ages of Christianity, to hold Private Meetings (apart from the public assemblies in which believers and unbelievers were promiscuously addressed) is manifestly shown, from the beginning of the Acts of the Apostles to the Epistle to the Seven Churches of Asia in the Book of the Revelation. Let the following, and other Scriptures be taken under consideration ;—Acts, i. 13—15 ; ii. 1 ; iv. 23, 31 ; vi. 2, 6 ; xi. 1, 4, 22 ; xii. 12 ; xiii. 1, 2 ; xiv. 22, 23, 27 ; xv. 1—6, 22, 23, 32, 40, 41 ; xvi. 40 ; xviii. 22 ; xix. 9 ; xx. 1, 7, 18, 19, &c. ; xxi. 4, 5, 17, 18, 19, &c. 1 Cor. 5. 4, 11—13 ; xiv. 19, 23, 26. Col. iv. 16. Heb. x. 25. 3 John 9, 10. Jude, 12. Also all the Epistles to the churches of Rome, Corinth, Ephesus, &c. prove the fact ; it being beyond a doubt that the primitive Christians held Private Societies.

and for each other ;—to teach one another ;—to comfort the feeble-minded ;—to warn the unruly ; and to support the weak ;—being desirous of speaking a word in season to fainting souls. Thousands in Wales can bear their unequivocal testimony to the advantage, the consolation, and the spiritual edification which result from such meetings. They have been much slandered by impious deriders and blasphemers ; but the slanders of such characters are no proofs that these societies are not of God : no, verily ; for, were they not instituted by Him for the spiritual improvement of his people, why should his enemies, and the enemies of his people calumniate them ?

We shall now enter a little more at large into the history of the origin, increase, and regulations of the Connexion.

In the Revival which began in Britain at the commencement of the eighteenth century, the name of Methodists, was given to those who took a prominent part in the Revival, and who promoted it ; and also to their followers. This Revival was kindled at Oxford, in the year 1729. About the month of November, in that year, a Mr. Morgan, Mr. John Wesley, and a few other serious young men, all being collegians, agreed to meet for the purpose of devoting some evenings to the joint perusal of the Greek Testament and other books. Shortly afterwards, they resolved to visit the prisoners in the castle once a week, where they were greatly encouraged, by perceiving their services to be acceptable, and their spiritual exhortations productive of good to these poor creatures. Emboldened by their success, they ventured to give greater liberty to their talents than the confines of a prison would permit, and

consequently, went to the environs of the city to read and to pray with the poor in their afflictions, and to bestow on them the little pecuniary aid they could afford for the mitigation of their temporal necessities.

In the year 1735, the celebrated Mr. Whitfield joined them, being then eighteen years old. By this time their number had increased to about fourteen. Having persevered in the laudable practice above alluded to, for some time, on account of their methodical and orderly lives, they were denominated METHODISTS. A young man, observing them, remarked :—"A new sect of Methodists has arisen," alluding to some old physicians who were thus called, because they had reduced the science of medicine to method and order.*

The leaders of this little Society did not long continue the same in sentiment regarding the principles of religion : so that, in 1741, the Methodists in England became two distinct sects ; the one Calvinistic, with Mr. Whitfield ; the other Arminian, with Messrs. John and Charles Wesley.†

As similar causes are productive of similar effects, so in this year, (1735,) the Revival reached Wales, and, with it, the appellation of Methodists, in the following manner. A gentleman of Trevecca, in Brecknockshire, Howel Harris, Esq. had intended to take holy orders, and for that purpose entered himself a student in one of the colleges at Oxford. He soon, however, became disgusted at the disorderly and immoral conduct which he witnessed there, and conse-

* Gillies' Historical Collections, vol. 2. page 53—60. Buck's Theological Dictionary, p. 111. Hanes Crefydd yn Nghymru, tu dal. 627. Hanes y Bedyddwyr, tu dal. 54.

† Evans's Sketch. Buck's Theological Dictionary. Hanes Crefydd yn Nghymru.

quently returned to his friends in Wales. He was not long at home before he ventured to go from house to house, in his native parish, to exhort sinners; and, gradually, he extended his sphere of usefulness to the adjoining parishes also. His fame soon spread itself over the whole country, and great multitudes attended his preaching; it is said, that such was the authority and power with which he delivered his discourses, that many could not refrain from crying out aloud, being overpowered by the awful exposition which he made of their condition as sinners. Family worship was now set up in several houses which hitherto had never heard the voice of prayer. The enemy could no longer remain inactive; and now he showed every opposition in his power by mockery, derision, and threatenings. Nothing daunted, however, Mr. Harris continued in his "labour of love," without suffering very great inconveniency by these hindrances, until the close of the year 1736. At this period, by the desire of several individuals, he established a school at Trevecca, and thence removed it to the parish church, whither many of the youth flocked to him to be more largely instructed in the things which concerned their soul. He frequently attended the meetings, which they held for the purpose of teaching each other to sing the praises of God, that he might thus have an opportunity of impressing them with a sense of their eternal state. It appears, that, on these occasions, many were convinced of their sinfulness. This encouraged Mr. Harris to establish regular meetings of serious persons for religious conversation in several other places; and this was the commencement of those Private Societies which have ever since (taking into

consideration the great importance and strictness attached to their observance) formed a principal feature by which the Welsh Calvinistic Methodists may be distinguished from every other denomination of professing Christians. The following year, 1737, a gentleman of Radnorshire sent for Mr. Harris to preach at his house ; this was the means of bringing many of the higher order of that county to hear him, and of causing him to be well received by them. Up to this period he had continued to superintend the school, although he preached on week-nights, on the sabbath, and on holy-days. He was no longer allowed to take care of the school at the parish church. This prohibition turned out for good ; for now he was at perfect liberty to go whithersoever he was called, day or night, to preach, which he frequently did, three, four, and even five times a day !

As he became more and more successful, the opposition against him waxed stronger. The magistrates threatened to punish him ; the clergy preached against him ; and the common rabble were generally prepared to disturb and to pelt him. At this time he was not accustomed to preach from any text, but merely to deliver to the people what the Lord at that instant gave him to say ; generally in a thundering and convincing manner.

The cause so greatly flourished, that, by the year 1739, he had established about three hundred Societies in South Wales, about three or four years after he commenced his public labours, as he is stated to have told Mr. Whitfield, in a conversation which passed between them at Cardiff, the 8th day of March in that year. Though these celebrated men were previously

acquainted with each other, by report, and through the medium of correspondence, yet they had never before this period the pleasure of converse the one with the other. This interview was the means of greatly enlivening and rejoicing the spirits of both. The 14th day of the following August, Mr. Whitfield undertook his second voyage to America.*

We must be permitted a short digression from our own immediate history, to say something of a very eminent Clergyman of the Established Church, the Rev, Griffith Jones, Llanddowror, Carmarthenshire, who at this period was a true friend to his countrymen, not only by the faithfulness of his public ministrations, but also by his unbounded charity and benevolence. He was instrumental in procuring for them two editions of the Bible, and in establishing free schools for the children of the poor in almost every part of the principality. For twenty-three successive years he published an annual account of these schools; from 1737 until 1760. In this last-mentioned year he had 215 schools, and 8687 scholars. Though the schools had commenced six or seven years before the period above cited, their history goes back no further than 1737.* He was an animated preacher; well versed in Scripture; diligent, laborious, and very successful in his work. Though this renowned champion for the faith kept within the pale of the Established Church, yet he frequently itinerated to preach at many other churches besides his own, and was a means of preparing, in that part of the country,

* Gillies' Historical Collection, vol. 2. page 110.

* A full, particular, and interesting account of these schools were published in a Tract in English, entitled "*Welsh Piety*."

the way for the Revival among the Methodists. He was in the ministry about twenty eight years before Mr. Harris began to preach ;† and we have been told, but cannot vouch for the authenticity of the statement, that it was through his ministry Mr. Harris was called.

The first minister of the Establishment who ventured without her walls, to assist Mr. Harris, in promoting the Revival among the Methodists, was the Rev. and justly renowned Daniel Rowlands, of Llangeitho, Cardiganshire. His popularity and eloquence were such, that persons have been known to come the distance of one hundred miles to hear him preach, on the Sabbaths of his administering the Lord's Supper ! And it would appear, that in the pulpit, he seemed more like an angel sent down from the immediate presence of Jehovah, with a commission to fallen man, than like a messenger chosen from among the children of Adam.

Here we subjoin an extract from a work published by one of another denomination, who was cotemporary with the above mentioned individuals, and acquainted with them.

“A great number of the youth and others in Wales, were wholly irreligious, and accustomed to meet for the purposes of dancing, intoxication, and other sinful practises. These, for the greater part, reckoned themselves among the Members of the Church of England. Mr. Harris, in his journies through the country, thundered terribly against swearers, blasphemers, drunkards, fighters, liars, sabbath-breakers, &c. so that, if

† Trysorfa, llyfr 2. Hanes y Parchedig Griffith Jones. See also his Life in the Gospel Magazine for July, 1777.

we may so speak, he showered among them living sparks of the fire and brimstone of the bottomless pit. He exhorted in and out of doors ; he cared not where, so long as he could attract people to listen to his message from God ; in this respect he was preceded by Mr. Walter Cradoc, and Mr. Vavasor Powell, about a century before. But in our days, this was a great novelty, and vast multitudes therefore congregated to hear him. About the same time, the Rev. Daniel Rowlands, a clergyman of the Established Church, in Cardiganshire, began to preach in a very extraordinary manner in the church. I recollect having heard him about the year 1737, in Carmarthenshire ; a great number were present, and I heard some of the Independents, in returning home, say ‘ We never heard any one to be compared with him in the Church of England, unless it were Mr. Griffith Jones. In our days there has appeared no such light among the members of the Established Church.’ Soon afterwards, the Rev. William Williams, and the Rev. Peter Williams, in Carmarthenshire, the Rev. Howel Davies, in Pembrokshire, and several others in the Principality, left the church, and attached themselves to the Methodists. They became Itinerants through the whole country, and many arose, of different degrees of usefulness, to exhort the people ; some of very bright talents, and others who preached occasionally ; so that the country became greatly moved. The people forsook their sinful pleasures, and began to converse about religion, and to meet together as religious assemblies. Thus a great Revival took place in the country, and from that to the present period, the knowledge of God has been wonderfully diffused through Wales, and mul-

titudes who were never used to approach a chapel, and seldom a church, now went gladly to hear the word to dwelling houses—yea, even to the highways and hedges.”*

Another author speaks of the Revival in this manner:—“This awakening was the means of not only establishing a new sect in Wales, but also of reviving the old sects which had a previous existence there: for though there were celebrated and useful men among the Independents in the Principality, yet a torpidity and listlessness in spiritual concerns had to a great degree crept over every denomination. This Revival by the Methodists, was hailed by all the Calvinistic sects, in Wales and in England, as the longed for dawn of day, and the rising of the sun, after a protracted, and wearisome, and starless night.”†

The whole kingdom wore the same gloomy aspect in a religious point of view, as Wales exhibited at the commencement of the Welsh Revival. “It is said, that the whole kingdom of England was rapidly verging to infidelity. ‘It has come,’ says Bishop Butler, ‘I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious: and accordingly they treat it, as if in the present age, this were an agreed point among ALL PEOPLE OF DISCERNMENT, and that nothing remained, but to set it up as a principal subject for mirth and ridicule by way of reprisals for its having so long, as it were, interrupted the pleasures of the world.’ (Preface to the Analogy, 1736.) There is every reason to

* Hanes y Bedyddwyr yn mhlith y Cymry, tu dal. 53.

† Hanes Prydain Fawr, tu dal. 567, 568.

believe that the Methodists were the instruments of stemming this torrent.”*

An eminent minister of the Established Church, speaking of Mr. Whitfield, says, “He was raised up to shine at a dark season. Religion was at a very low ebb in our church, when he began to appear in public. I speak the truth, though it may give offence to some. Before his time, the doctrines of grace were seldom spoken of in the pulpit; and there existed only a faint glimmer of the life and power of godliness. Many of the more spiritual among the Independents, mourned when they beheld so great a decay in their midst.”† Another person, quoting Mr. Newton’s words, says, “I believe (in a few words) this to be the truth, regarding religion through England and Wales, before the Revival among the Methodists.”‡

The Revival, like a mighty conflagration, spread wider and wider, in spite of all the torrents of opposition with which it had to contend: they served only to make it burn brighter and stronger. By the year 1742, ten ministers of the Church of England had become auxiliary to this Revival, so that Mr. Harris, in a letter to Mr. Whitfield, dated Oct. 15, 1742, observes, “I have heard most glorious news from Wales, of the success which attends the brother Rowlands, and many others. Sinners are ‘pricked to the heart,’ by scores, and thousands assemble to hear the preached word. There are ten clergymen now in Wales, who are owned in a remarkable manner by the Lord Jesus Christ.*

* Buck’s Theological Dictionary, page 111, second volume.

† The Rev. John Newton’s Funeral Sermon for Mr. Whitfield, from John v. 35.

‡ Hanes y Bedyddwyr yn mhlith y Cymry. Rhagym, td. 4.

* Gillies’ Historical Collections, vol. 2, page 34.

Another individual, in a letter to the publisher of the *Glasgow Weekly History*, in the above-mentioned year and month, giving an account of religion in Wales at that period, and of the Rev. Daniel Rowlands, says, "He has, for some time past, had two thousand communicants in his church. Almost all the lower part of Cardiganshire is become religious, since Mr. Harris and the Methodists labour there.†

It is supposed that the Rev. William Williams was the first minister who entirely separated from the communion of the Established Church, during this Revival. He left in the year 1743, having been a minister therein for three years. He was never in full orders, as the Bishop refused to ordain him priest, because of his *disorderly* conduct in preaching in unconsecrated places.

About the same year, the first Association among the Calvinistic Methodists, was held at the house of Mr. Jeffery Davies, of Rhiwiau, in the parish of Llandeusant, in the County of Carmarthen. There were present at this meeting, Mr. Howel Harris, the Rev. Daniel Rowlands, the Rev. William Williams, and two or three lay preachers. Though it was small with regard to number, yet it was greatly honoured by the presence of the Lord.‡

A pious gentleman (Mr. Joseph Williams, of Kidderminster) has inserted in his diary, under date of June 28, 1746, four years after the period above spoken of, that he had that week been in an Association at Trevecca, which met to worship in a barn, (A.) near Mr. Howel Harris's house: that there were present three clergymen,—the Rev. Daniel Rowlands, the Rev.

† Gillies' Hist. Col. p. 135. ‡ Trysorfa, llyfr 2. td. 445.

Howel Davies, and the Rev. William Williams, together with about twenty lay preachers; and that one of these preachers, Mr. Richards, delivered a sermon, and prayed in Welsh. Having noticed the brotherly love and union which existed among them, the success which accompanied them, and having offered several useful remarks on the meeting, which we have not room to insert, he goes on to say;—"I learned from them how the Lord had, in an extraordinary manner raised up the Rev. Daniel Rowlands, in Cardiganshire, and Mr. Howel Harris, in Brecknockshire, at the same time as Whitefield and the Wesleys appeared in England, and that He had mightily prospered their endeavours to spread the gospel over the greater part of Wales, and all in the space of eleven years from their commencement." He then proceeds to state, that there were in Wales at that time, about six or seven clergymen,* forty lay preachers, and one hundred and forty religious societies belonging to the connexion of Calvinistic Methodists. "Mr. Rowlands," he adds, "informed me that he had three thousand communicants; and that Mr. Howel Davies had two thousand in Pembrokeshire: so mightily and powerfully did the word of God prevail there."†

From that time to the present we have continued to hold these Associations quarterly. We are informed that Monthly Meetings were in being among the Methodists so early as 1747. In this year, a chapel was erected by them at Builth, in Brecknockshire, which was the first ever built by this connexion in Wales.

* He does not appear to have been correctly informed of the number of the clergy, as Mr. Harris tells us, that in the year 1742, *ten* were assisting the Revival.

† Evangelical Magazine for November 1814, page 418.

The following year, two others were raised in Carmarthenshire.†

While the great cause prospered in many places in South Wales, it was cruelly persecuted and oppressed in North Wales. Some poor people, who gave reception to the gospel at this time, were fined in the sum of eighty pounds. Some were entirely ruined, being robbed by this means of all their little pittance, the hard-earned fruit of honest labours. To such a height did the enemy's rage ferment, that in some instances, it deprived these poor mountaineers of all the goods which served to furnish their humble cottages; yes, the pillow even has been taken away by these sons of Belial, from beneath the head of the helpless and unoffending babe, while it slept in its cradle!*

During the above-mentioned year, the brethren in South Wales were diligent in making collections to assist their impoverished and injured brethren in the North, and to defray the law expenses which they had unavoidably incurred by protecting the cause of their God.†

The brethren in the South continued faithful and kind for several years, sending preachers, and paying their expenses, to their dejected Northern brethren, to console those under their afflictions, who still adhered to the Gospel. Many of these preachers were in some

† See the Christian History, or a General Account of the Progress of the Gospel in England, Wales, Scotland, and America, pp. 179—180.

* Some of the descendants of the individual, who was ring-leader in this persecution, are now alive, and manifest a friendly and kind disposition towards the gospel, in more ways than one. We therefore feel no inclination to enlarge on a subject, alike painful to us and to them.

† Christian History, pages 180, 181.

places exceedingly ill used, and some have had even their lives in jeopardy from the evil intentions of wicked men.

Notwithstanding the torrents of opposition, and the rude storms of persecution, deeply and effectually the Gospel planted its banners on the mountain-tops, and in the valleys of North Wales. Multitudes soon flocked around them, and cheerfully enrolled themselves among the soldiers of the cross : thus our little sister, who had hitherto “no breast,” now became the “joyful mother of children ;” and if she now were to consider her former unfruitful state, she well might exclaim in amazement, with the prophet,—“Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro,” Isaiah, xlix. 21. By degrees, Quarterly Associations and Monthly Meetings were held in this part also of the Principality. Chapels, too, were erected ; but that part called Gwynedd, for some years had not so many hearers of the word, as the other parts. The Lord was pleased to raise some eminent and successful preachers here also, and some clergy left the Church to join the Methodists, as we have already seen some of their brethren to have done in South Wales ; and by their joint efforts, the cause greatly prospered, as we see to be the case in our days.

Besides the assaults with which this connexion has at several times had to contend, from open enemies, and from fiend-like oppressors, — it has also been assailed from time to time by the shafts of error. Before the year 1760, Antinomianism, with its fair but serpentine speeches, endeavoured to win over some of our party to the side of carnal liberty. Towards the

year 1765, Sandemanianism, with its brazen front, most impudently attempted a breach of our ranks. About the year 1770, Sabelianism, with its unhallowed views, made an effort to enter itself in our midst. Soon after the commencement of the present century, Neonominianism, newly clad from head to foot in comely dress, priding itself on its consummate order, and being extremely plausible in its natural reasonings, founded on false philosophy and vain deceit, obtruded itself among our people. To these errors—these wolves in sheep's clothing—a few, of whom we had hoped better things, fell a prey; but through the kindness of our God, the connexion may in general employ the words of the apostle,—“But out of them all the Lord hath delivered me,” (2 Tim. iii. 11.)

The Lord, from time to time, continued to raise some who were laborious and faithful for the truth, who, like watchmen on the walls of the city, defended his cause from treachery and stratagem; and rightly dividing the word of truth, dispensed food in due season to the inhabitants of Zion. Besides the eminent persons, already mentioned as having been very useful and successful at the kindling of the Revival, the Almighty in mercy called others to his work, so that the cause should survive, and continue to prosper, when those faithful servants were taken home to rest from their labours. Many of these younger ministers were cotemporary with the fathers of the Revival, and greatly assisted them in their work during a great part of their lives; as Joshua was brought up under the eye of Moses, and Elisha by the hand of Elijah, so were these under the immediate inspection of the elder ministers, and designed by the

Lord to occupy the vacancies which would occur in his church, when he translated his aged servants from their labour to their reward.

Many of these had received Episcopal ordination, and the Lord at this period called many laymen to his work, who became very eminent and useful preachers. A few of these are yet alive. Two clergymen in Pembrokeshire, who at one time were very assiduous amongst the Methodists, the Rev. Nathaniel Rowlands, son of the celebrated Evangelist, the Rev. Daniel Rowlands, (of whom we have already spoken) and the Rev. David Griffiths, Vicar of Nevern, both learned and gifted ministers. The Rev. Howel Davies, of Pembrokeshire, the Rev. Peter Williams, and the Rev. William Williams, of Carmarthenshire, whom we have already quoted, have entered on their eternal rest. The memories of Mr. John Harris, and his son Mr. Evan Harris, are still fondly cherished in Pembrokeshire, where, with several others whom we might mention, who also have departed, they were honoured and useful preachers. Glamorganshire weeps in common with the whole of Wales, and some parts of England, while she thinks of her departed son, the Rev. David Jones, of Langan, who, together with the Rev. William Davies, of Neath, was extraordinarily eminent, faithful, and successful in the work of the ministry. Mr. William Thomas, of Pile, Mr. David Williams, and several other truly excellent and useful preachers resided in this county, some of whom yet remain. Cardiganshire has still spared to her, the faithful and unremitting labours of the Rev. John Williams, formerly the clergyman of Lledrod, in that county, who is now grown aged in his Master's employ.

But she no longer hears the voice of Mr. David Morris, Mr. William Richard Lloyd, of Llangeitho, nor of several others who, in their days, were the Boanergesses of Wales. Carmarthenshire has not ceased her lamentations for those lively, convincing, and evangelical preachers, Mr. William Lloyd, of Gaio, and Mr. John Evans, of Cil y Cwm. Caernarvonshire has lost Mr. John Pierce, and Mr. Robert Roberts, who were highly honoured, and greatly owned in that county; but she is still favoured with continued services of the much respected and venerable Mr. Robert Jones. In Denbighshire a very useful preacher, Mr. David Jones, of Adwy r Clawdd, lived; and in Flintshire, Mr. John Owen, of Berthen Gron. This individual erected the first chapel for the Methodists in that county, Berthen Gron chapel, in the year 1775—6; but died a few days before it was opened; in fact, after he had engaged Mr. Rowlands to preach at its opening! From Merionethshire, Mr. John Evans, of Bala, a very champion in the Scriptures, steady and immovable in the principles of the christian religion, was taken to glory, after having been a faithful witness for the truth, in doctrine and discipline, for the space of seventy-five years: an incident of no common occurrence! Mr. Thomas Jones, of Denbigh, a highly respected minister, continued one of the most useful servants of the Lord among us, till death deprived us of his highly appreciated labours as an author and a preacher.

Had we room, we easily might mention several others, who have laboured most assiduously in cultivating the moral deserts of Wales; but we must proceed to notice how the denomination became so regularly organized as at this day it is seen to be.

We cannot, however, pass on without saying something of one, the Rev. Thomas Charles. A. B. of Bala, who will not be forgotten when the billow of time shall have cast many a generation yet unborn, on the shores of eternity; the loss of whose labour from the pulpit, and by the press, has caused Wales to assume the widow's mournful attire, and of which she can never be induced to divest herself. Though we have mentioned him last, it is only that we may the more uninterruptedly indulge our griefs, and give full vent to our sorrows, when we contemplate the removal of so excellent, and so revered a parent. We may, with the greatest propriety, say of him, as Solomon does of the virtuous woman,—“Many have done virtuously, but thou excellest them all.” (Prov. xxxi. 29.) As an account of his life has already been published, (in Welsh and English,) and as our limits and plan will oblige us to confine our observations to the essential services which he rendered the cause of God among us, as a body, a sense of duty obliges us at present to suppress (reluctantly we must own) our private and individual feelings.

It may be necessary to premise, that he was born, and spent the earlier years of his life, in Carmarthenshire, where, with a view to the work of the ministry, he received, in its first schools, the rudiments of his education. Thence he went to Oxford, where, having taken his degree of A. B. he was ordained in the year 1778, and for seven years ministered within the walls of the Established Church.

In 1785, he united himself to the Calvinistic Methodists, among whom he was truly a labourer eminently successful, till the day of his decease. In the month

of August in this year, it seems that the Rev. Daniel Rowlands heard him preach at Llangeitho, when he exultingly exclaimed,—‘Charles is a gift bestowed by the Lord on North Wales.’ His historian remarks,—‘Yea, truly, and it may be added, on South Wales also.’ Yes; and we will not hesitate to go further, and say that his value has been felt not only in every part of the Principality, nor merely through the whole of Great Britain, but from side to side of the habitable Globe. None can be ignorant how extremely serviceable he was in the cause of God and religion, in a multiplicity of ways, especially in aiding, (shall we not say in *establishing*, for who can gainsay us?) the BRITISH AND FOREIGN BIBLE SOCIETY; as well as in promoting the interests of the Missionary and other Societies, which have in view the amelioration and evangelization of the entire world. But alas! alas! earth shall reap no further benefit from his personal labours,—Wales shall no longer hang on his lips,—we shall no more, on this side of the grave, see his face; and who then will wonder, if we still continue to ‘weep sore,’ and ‘refuse to be comforted,’ when we think of our very great, heavy, and irreparable bereavement!

The Methodists had no settled form of church government when they began to incorporate as a distinct sect. All rules and regulations were adopted by us as circumstances required, taking for our guide, the Holy Scriptures. As when the natural body increases in bulk, its cloathing must be proportioned to the additional growth,—so this religious body of Christians, when its churches multiplied, found it necessary, from time to time, to make new and less circumscribed laws, relative either to the discipline of the whole connexion, to the

duties of the officers, or to the conduct of the particular members.

Mr. Charles was the principal instrument in bringing us to our present order. In this he had, however, the assistance of his ministerial brethren. At an Association held at Bala, June 9, 1790, the following Rules were agreed to, regarding the proper mode of conducting the Associations or Quarterly Meetings :—

1. That the Quarterly Association in North Wales, receive none as members, excepting such as are in office in the church, ministering in spiritual things, either as preachers or as leaders.

2. That as many as are able of these members, meet together once every quarter of a year, the time and place to be agreed upon by themselves, at the previous Association.

3. That the Preachers, and none other, convene at ten o'clock the first day of the Association, for the purpose of inciting, instructing, and warning each other in the spirit of love, so that union and brotherly love may be cherished among them ; and that by mutual assistance, they may continue the 'light of the world,' and 'salt which hath not lost its savour.'

4. That the *whole body* (according to the limitation of the first Rule) meet at two o'clock in the afternoon of the same day, and at eight o'clock the following morning. That the chapel doors be closed precisely at half-past two, and at half-past eight. That if some brother seek admittance after the closing of the doors, the door-keeper shall ask the permission of the members of the body then assembled, who have authority to comply with his wishes, if it appear to them that he has a sufficient plea to urge for admission.

5. That the society, before it enter on the discussion of any subject, select some brother, whom it may judge most suitable, to act as Moderator of the said Society, whose office shall be, to see that very thing be conducted "decently and in order," in a manner the most profitable for the edification of such Society.

6. That every one have liberty to speak on the subject in hand until it be decided, but at no great length, unless the body deeming the matter of discussion to be of such importance to its interests, as to require that it be treated of more at large.

7. That one meeting be devoted *exclusively to the consideration of spiritual things*, by which, we mean the doctrines of the gospel, together with the spiritual experience of them,—religious exercises, church discipline, &c. And that circumstantial matters be taken under consideration at the other meeting, according to the regulation of the body.

8. That if no specific matter demand the attention of the meeting, the body may converse with one of its members then present, relative of his acquaintance with the doctrines of the gospel, his experience of them, and his communion with God. These are things which cannot long be omitted, without causing the body sensibly to suffer; and they will not be neglected, while the life of religion, and power of godliness exist among us. If circumstances occur to render this inconvenient, a part of the Bible is to be read deliberately and intelligibly, and observations on some portion or article of religion are to be offered.

9. That every controversial point be settled by a majority of the body, with due deliberation, and that those who may hold different opinion, conduct them-

selves peaceably and kindly towards their dissentient brethren.

10. That the Monthly Meeting of every county, give its members who belong to the Association, a printed ticket, having the bearer's name inserted on it, and the name of the Society to which he belongs. Without producing such a ticket to the door-keeper, no access can be obtained to the Private Meetings of the Association.

11. That it is the friendly and sincere wish of the connexion in North Wales, that whosoever of their brethren from South Wales should happen to be present, have the same liberty as ourselves in expressing their sentiments on the subject under consideration, desiring, as we do, to preserve the unity of the body through the whole of Wales. And we feel bound to acknowledge our thankfulness for being permitted a participation of similar privileges in South Wales.

The connexion continuing to grow larger, and there not being a sufficient number of clergymen among us, proportionable to the increase, it was seen necessary that some mode should be fixed upon to have the sacraments of Baptism and the Lord's Supper more regularly administered among us than hitherto. We cannot do better than to quote here the words of the late Rev. Thomas Jones, of Denbigh, on this subject. About the year 1809, he thus says ;—"Here I should observe, that many of my brethren, myself also included, have been endeavouring, the last year or two, to have the ordinance of Baptism established in the body of which we are members, and to have that of the Lord's Supper oftener, and if possible, more regularly administered, so far as regards time. Our people have, in general,

been used to have their children baptized in the Church of England, and several have been taking the Sacrament of the Lord's Supper there also, though these have been gradually decreasing. Among ourselves, the few clergymen who have united themselves to us, administer the ordinance in several places. But being so few in number, and the connexion having, through the great goodness of God, so multiplied in Wales, many congregations are destitute of this ordinance, and not a few have never had it administered among them."

Mr. Jones thus writes to a friend on the same subject, adducing his reasons for the necessity that these ordinances should be administered in the connexion."

"It appears to me, that the following are very weighty considerations on this point:—

1. That the Scriptures so clearly and explicitly command the use of these two Sacraments in the church of Christ, and that they evidently intimate, that the Lord's Supper should be administered more frequently, if not more regularly, than it is done with us.

2. That no author (to my knowledge) describes the visible church, but as a congregation of people, having the word of God faithfully preached, and the sacraments at set times administered to them.

3. That Baptism, generally speaking, is not administered in our connexion.

4. That in many of our Societies, there are several very unwilling that their children should be baptized in the Church of England by its ministers; and that this unwillingness, as well as the number of people who are the subjects of it, is on the continual increase. And again, very few of our people are inclined to take the sacrament in the Church of England.

5. That from all appearances, many of our fellow members are undoubtedly very uncomfortable, at being obliged to baptize their children in the Established Church, by those of her ministers who they do not consider evangelical in their doctrines, &c.

6. That many apply to have the Lord's supper given them by ministers of another denomination, though unwillingly on several considerations.

7. That to compel any of our members to seek for either sacrament in any other than our own connexion, is a thing of which we ought not to be guilty, it being contrary to the word of God, and the general practice of his Church in every age and country."

The above subject was taken under serious and deliberate consideration, by Mr. Charles and others. The nature of the ordinances were discussed at several Associations. Afterwards, a number of elders, or leaders, were chosen from the several counties of North Wales, who were deemed most competent to judge on this subject, being also men of eminent seriousness and piety, to form a Committee, and Mr. Charles was appointed Chairman. Their unanimous decision was, that a certain number of the preachers should be chosen from each county, to administer the ordinances. In June, 1811, eight were therefore ordained in the form and manner described in the annexed Brief View, &c. And in August of the same year, thirteen were ordained in South Wales after the same manner.

A

BRIEF VIEW

OF THE MANNER AND ORDER AGREED UPON, TO ORDAIN SOME
OF OUR PREACHERS TO ADMINISTER THE ORDINANCES OF
BAPTISM AND THE LORD'S SUPPER IN THIS CONNEXION.



IN every Society, it is requisite that its members should in general lay aside their own peculiar views, so that each may be able to meet in one common centre about which all are agreed, and in which all will unite and co-operate in a manner becoming a Society of Christians. Should any one be found unwilling to accede to this, we do not consider him to be a proper person to retain his place as a member in either of our Societies. We demand not that he should entirely change his sentiments, but merely that he should give way to other opinions than his own ; or if he cannot do this, that he no longer consider himself to have a claim to the privileges of the Society We own that it would be highly improper to expect that every individual should, in every particular, coincide with the views of another ; and we are far from thinking it to be the duty of any one to adopt the other's peculiar creed.

The Methodists in Wales are, in these days, a very numerous people ; it were unreasonable to expect that every member of so large a body should see eye to eye in every particular relating to the circumstantialia of religion. Men greatly differ from one another in their degrees of knowledge and of grace ; and the prejudices of education implanted in the human breast at the period of childhood, often shoot their fibres to such a

depth, as not to admit of a total eradication in after life ; these, to a certain degree, must therefore be borne with, lest the peace of the body be disturbed, and lest it otherwise suffer. If some central point could be fixed upon, in which all could without hesitation unite, it would be proper and advisable to do so, as it would have an evident tendency to benefit the Connexion. Up to the present period, union and brotherly love have to a great degree prevailed among us ; and this has been one chief cause, through the blessing of the Lord, of our success and usefulness in Wales. Controversies and contentions are real preventives to spiritual growth and improvment. In general, all our members are one in sentiment on every important subject, relative either to doctrine or to discipline. A change of circumstances requires a correspondent change of regulations, in order to preserve comfort and to insure usefulness.

Taking these particulars under consideration, the following Regulations were unanimously agreed to by the whole Connexion, being established on grounds so liberal, that none should have to complain that they were called to subscribe to any thing which they could not conscientiously admit.

The number of clergymen of the Established Church, who minister in our Connexion, being insufficient to administer the ordinances and sacraments in our several Churches, which are now so rapidly multiplying,—the great inconveniency which is being felt among the Welsh Churches, which exist in some towns in England, by not having any to administer the Sacraments to them,—and other reasons which we might mention,—render it proper and necessary,—

1. That a certain number of preachers, in the several Counties, be ordained to assist the clergy who now officiate in the Connexion, in the administration of the ordinances.

2. That we judge it proper that the elder preachers of the Connexion be first chosen to this work who have given satisfactory proofs of faithfulness, sobriety, sincerity, piety, and suitability to the work.

3. That, as the Apostle exhorts Timothy to lay hands suddenly on no man, and thereby make himself a partaker of other men's sins,—and again, not to choose a novice in the faith ;—we are of opinion, that no person ought to be selected for the purposes already mentioned, without the Connexion's having had proofs of his ministry and conduct for at least five years.

4. That the leaders of Societies, together with those who have been ordained to administer the ordinances, consult together at a Monthly Meeting in each County, once every year, to know whether there be a necessity to add to the number of those who are already ordained : and if such a step appear requisite, that they would fix upon one or more from among the preachers whom they may judge most suitable : then two leaders are to be chosen as their Representatives, to make their wishes known at the Quarterly Association, where the subject shall be submitted to the consideration of the Representatives of each County, and their decision to be reported at the next Monthly Meeting of every County.

5. That the choice of the Representatives of the Monthly Meetings of each County, be made known to Representatives of the whole Connexion, assembled at the Quarterly Association, and that such choice be

approved of by them : and as a greater number are congregated at the Associations held in the summer months, we think it best that the subject should at this season be yearly settled.

6. That no preacher, who shall be chosen and set apart by the body, view himself as belonging to one branch of it more than to another,* but that all according to the present mode, administer the ordinances to every branch as opportunity occurs, or as a call may be made for the r services.

7. That their numbers be increased in proportion to the increase of the body.

8. That they be set apart in a solemn manner, after the unanimous consent of the Connexion shall have been given in the following method :—The third chapter of the First Epistle to Timothy is to be read, and the first chapter of Titus ; then an elder brother to pray ; afterwards, a number of suitable questions are to be submitted to the persons about to be ordained, relating to the doctrine of the Gospel, &c. ; and, finally, the body, through its Representatives who are then present, is requested to signify its approbation, by their lifting up their hands ; and not by laying on of hands ; unless that, for some particular reason, should be deemed more proper and desirable.†

* Some object to our order because those which we set apart are not chosen by any particular branch of the Church, nor appointed as pastors over any particular flock.

Answer. What has ever been established without the opposition of contentious men ? They are chosen by *every* branch of the Connexion through the Representatives of the different Churches, and they are required to superintend, and to watch over them all, so far as they are able.

† We do not consider imposition of hands to be *essentially necessary* for the appointing of any one to a sacred office. We have examples of some having been appointed to church offices

9. That the present general mode of administering the Lord's Supper, be adopted as nearly as possible, without imposing any strict rules on any one regarding doubtful and controversial matters, but granting a liberty in all our administrations, correspondent with the liberty of the Gospel dispensation, so that all may unite without offering violence to their consciences.

10. That those who are ordained, be at liberty to administer the two ordinances, Baptism and the Lord's Supper.

11. That every church, and every Preacher, who submits not as well to these Rules and Regulations of the body, as to the others, forthwith separate them-

without this form having been observed; such was the case with the twelve Apostles, the Seventy, the Apostle Paul, &c. Choosing and ordaining were formerly observed in two ways; viz.—1. By prayer and casting of lots; so Matthias was chosen in the stead of Judas, Acts. i. 25. He was called to occupy an extraordinary office, even that of an Apostle in the place of Judas; and the special interposition of the Lord was requisite in his appointment. 2. By the choice of the people, signified by raising up their hands: "And when they had ordained them elders in every church." Acts xiv. 23. The Greek word *Cheirotonesantes* signifies a choice, by taking the sense of the church by raising up of hands. This word in 2 Cor. viii. 19, is translated "chosen,"—"who was chosen of the churches;"—and also in Acts x. 41. We have no example of laying on of hands on any ordinary minister at the time of ordination; nor indeed on any but extraordinary persons by extraordinary individuals; and even that, not by ordaining them. Paul and Barnabas had been in office for a long while before the imposition of hands, which is recorded in Acts xiii. 1—3. They were extraordinary persons, called to an extraordinary employ among the Gentiles. Timothy received, by the laying on of the hands of the presbytery, not ordination to an office, but *gifts*. 1 Tim. iv. 14. But, as ministers have now nothing to bestow, we see no propriety in keeping up the ceremony which in former times was observed. It was an extraordinary act, performed by men in an extraordinary office, on extraordinary individuals. We are therefore of the same opinion as those many learned men who hold the imposition of hands to be irrequisite at ordination, unless something could by that means be bestowed as in former ages. (See Encyclopedia Britan. Imposition of hands.)

selves from the Connexion, and exclude themselves from all its privileges.

The entire denomination in South and North Wales, consented, without a division, to these Rules and Regulations, and hitherto the greatest peace and harmony have dwelt among us. We are of opinion, that every body of Christians has a right to make Rules, which it may deem most accordant with the Scriptures, and most beneficial to themselves; and that such as are not able to give their concurrence to such Rules, are not bound to remain in connexion with that body, but it is proper that they should withdraw.

The Form and Order observed in setting apart at the Association, held at Bala, June 19 and 20, 1811, eight of the Brethren to administer the Ordinances.

Mr. John Evans, of Bala, the eldest, and one of the most respectable preachers in the Connexion, commenced the service, by reading 1 Timothy, 3rd chapter, making several very appropriate remarks of the qualifications, which in that chapter were required in the ministers of the Gospel: he then prayed in a very devotional and solemn manner. The Rev. Thomas Charles then read the names of the persons who were chosen by the Monthly Meetings of the several Counties, in the hearing of the assembled body:—Mr. Thomas Jones, & Mr. John Davies, of Denbighshire; Mr. John Elias, and Mr. Richard Lloyd, of Anglesea; Mr Evan Richards, of Caernarvonshire; Mr. John Roberts, of Merionethshire; Mr. Evan Griffiths, and Mr. William Jones, of Montgomeryshire.

Having read these names to the Representatives of the different Churches, (of whom about three hundred were present,) Mr. Charles asked them whether they wished him to put a few questions to the persons who were to be ordained, regarding the fundamental Articles of the Christian Religion. If that was their desire, that they would signify the same by raising up their hands, which all immediately did. Then he submitted the following queries to those who were then about being set apart, and obtained highly suitable and satisfactory answers.

What is your opinion regarding,—

1. The Being of God, and his attributes ?
2. The Trinity ?
3. The Word of God ?
4. The decree of God, and election ?
5. The providence of God over the world ?
6. The fall and corruption of man ?
7. The moral law ?
8. The Person of Christ ?
9. The office of Christ ?
10. The sacrifice of Christ, and Redemption ?
11. Justification ?
12. The person of the Holy Ghost ?
13. The work of the Holy Spirit in the plan of Salvation ?
14. The call of the Gospel ?
15. Perseverance in grace ?
16. The Resurrection ?
17. The General Judgment ?
18. Which were the ordinances of divine appointment ?
19. What were their sentiments regarding Baptism

and the Lord's Supper :—their end, their use, and their signification ?

20. Did they sincerely approve of the present order of the Welsh Calvinistic Methodist Connexion through Wales ?

21. Did they intend, so far as in them lay, to preserve the unity of the Connexion, in the manner in which the Lord had hitherto so greatly prospered it ; and did they purpose to withstand all useless and contentious debates, which have a tendency to create quarrels ?

Having obtained their solemn and enlightened replies to these questions,—he demanded of the Representatives whether they chose these brethren to administer the ordinances of Baptism and the Lord's Supper among them ? If they did, to signify it by holding up their hands. This was done without exception.

He then inquired of the brethren,

22. Whether they consented to the call of the Connexion to administer the ordinances among them ? and did they willingly yield up themselves to be faithful, laborious, and diligent to feed the flock of God by devoutly administering the ordinances, according to the assistance which they should receive of God ?

They answered in an humble and serious manner that they did ; and earnestly desired the prayers of the whole Connexion for them,

The venerable brother, Mr, Robert Jones, of Caernarvonshire, gave them in conclusion, a word of exhortation, and offered up an earnest prayer, appropriate to the subject.

At a Meeting at Llandilo-fawr, in Carmarthenshire, the following brethren were set apart, in the same manner on the 7th of August, in the same year, (1811) to assist the clergy who had united with them in South Wales. Mr. John Evans, Mr. David Rees, Mr. Arthur Evans, and Mr. David Charles, of Carmarthenshire; Mr. James James, Mr. David Parry, and Mr. Evan Evans, of Brecknockshire; Mr. Ebenezer Morris, Mr. John Thomas, and Mr. Ebenezer Richards, of Cardiganshire; Mr. Evan Harris, of Pembrokeshire; Mr. Hopkin Bevan, of Glamorganshire; and Mr. John Rees, of Monmouthshire.

The Rev. John Williams, of Cardiganshire, began the service with prayer; the Rev. Thomas Charles asked the questions; and the Rev. John Williams, of Pant y Celyn, Carmarthenshire, concluded with prayer.

CONSTITUTION

AND

CHURCH GOVERNMENT.

THE Welsh Calvinistic Methodists are, through Wales and England,* but one body. This body contains several Societies, as,

I.—PRIVATE SOCIETIES. (B.)

II.—MONTHLY SOCIETIES.

III.—QUARTERLY SOCIETIES, OR ASSOCIATIONS.

I.—OF THE PRIVATE SOCIETIES.

1. The Private Society is to include, among the number of its members, those persons, and those only, who are described by their knowledge, grace, experience, and conduct, in the Rules of Discipline of the body, (see from the 1st to the 27th Rule, which we shall presently detail at large,) together with their children: they are to meet once every week *privately*, and of course are to attend the public means on the Sabbath, and whenever an opportunity offers.

2. Every such Society is to be under the superin-

* There are several Societies in England belonging to our Connexion; for instance, in London, at Liverpool, Manchester, Bristol, Chester, Shrewsbury; whose worship, public and private, is performed in the Welsh language. And we have in some parts of Wales, and on the borders of England, where the English language is most prevalent, the worship conducted in that tongue; but the same constitution, union, and church order prevail in every place.

tendance of two or more leaders, who have been chosen by the whole Society, approved of by the Monthly Meeting, and possessed of the qualifications required in the 33d Rule.

3. All such Societies are to receive members into the Connexion,† and to discipline them according to the 28th, 29th, 30th, and 31st Rules. The manner of conducting the Private Societies is specified in the 32nd Rule.

4. Every Private Society has authority and a right to regulate all its own concerns, if it be able to dispose of them in an useful and edifying manner, in accordance with the views and judgment of the body in general, regarding the truth in doctrine and discipline, in spiritual and temporal affairs: but if there be a division of sentiment on some important subject, it is to be referred to the decision of the Monthly Meeting, as directed in the 34th Rule.

5. Though neither the Private Society, nor any person belonging to it, is placed by the body under the yoke of bondage, yet every one is to behave himself humbly, and in unison with the judgment of the major part of the Society of which he is a member; and the whole Private Society is to submit itself to the Monthly Society of its own County, in its treatment of the cause of Christ, relating either to doctrine, discipline, or the external order of the same among them.

† No person who has been excommunicated from one Society can be received into another, but on the ground of repentance of the fault which caused expulsion. Again: when a member of the Society is, in the course of Providence, removing to another place, it is required that such an individual take with him a *ticket* to our Society at that place, signed by the leaders of the Society which he left, or he cannot be admitted into any other.

6, Every Private Society is to declare its circumstances at the Monthly Meeting of its own County, before it choose its leader; and if it be deemed necessary that such Society should have another leader, two or three messengers are to be sent to assist and direct them in their choice.

7. If there be any person in the Private Society manifesting an inclination to the work of the ministry, and the Society perceive him to possess some degree of suitability for it, let it be reported to the Monthly Meeting of the County, which is required to delegate some men of judgment to assist the Private Society in forming an opinion whether the individual has qualification in point of experience, knowledge, good character, piety, and talent, which are indispensable to a Minister: let the persons who were thus sent as messengers make their Report at the next Monthly Meeting in that County, that the Connexion may be enabled to decide on his behalf; and, if satisfaction be had in the particulars above mentioned, he is permitted to enter upon the work on trial. None are to commence preaching but in this order; and none are to be restored to office, who, on account of error in doctrine, or in conduct, have been silenced, but after this same Rule.

II.—OF THE MONTHLY SOCIETIES.

1. The Monthly Societies are to reckon none as its Members excepting such as are in church offices, as Preachers or Leaders of Private Societies within the County; and as many of the officers of other Counties, who may find it convenient to come. They are to

meet once every month in their own County, the time and place being fixed upon by themselves.

2. It is requisite that every Monthly Society, besides having public services for preaching, (C.) keep also Private Meetings, to inquire into the circumstances of religion in the place wherein they are met ; and also to converse with some of those who are in the ministry, and the leaders of that Society, in reference to their experience of the things pertaining to salvation, their spiritual demeanour, their growth in grace, the propriety of their conduct, together with the method they employ in their dealings toward the flock of Christ ; giving them warning, encouragement, and every necessary instruction, to observe a proper behaviour in the house of God ; and pointing out to them their duty towards the souls of men.

3. The Monthly Meeting of every County is to take particular care of all the Private Societies within the County, and to smother every thing which is likely to create strife among them ; to arrange the Ministry, so far as it is able, in such a manner, through the County in general, that every Society, or Church, might have the Gospel preached to it on every Sabbath, &c., and a regular administration of the ordinances of Baptism and the Lord's Supper ; and also that it see that the publications of the Preachers, who from a distance visit that County, be properly distributed, and to take care that none give their publication (D.) to leave their own County without the consent of the Monthly Meeting.

4. The Monthly Society of every County is required to take care that proper persons be sent to the assistance of the Private Societies, where there is occasion for an additional number of leaders ; and also to judge of the

qualifications of such as offer themselves to the work of the ministry ; and, further, the Monthly Society is to catechise those who have just commenced preaching, with regard to their experiences, principles, incentives to the work, and their present views of the subject. It has also to fix the limits of their ministerial labours ; and when the whole County is in possession of satisfactory proof of their suitability to be preachers, so as fully to approve of them, they are to offer themselves to the Quarterly Association,

5. The Monthly Society of every County is diligently to see that there be nothing either in doctrine contrary to purity, or in discipline dissonant with the word of God, and with the Rules of the Connexion, existing in any of the Private Societies under its inspection.

6. Every Monthly Society is to act according to the judgment of the major part of the individuals who may be present ; and in submission to the Quarterly Association in every thing relative to the affairs of the Church of Christ in their midst. And it is required that the subject which have been discussed, and the decisions which have been made at the Quarterly Association (so far as they relate to the whole Connexion) be made known to all the Private Societies, and to see that they be acted upon for the profit and edification of such Private Societies.

7. It has also to superintend the externals of the cause of Christ in its County ; such as the building of Chapels, the raising of funds answerable to the expenditure on such occasions ; (E.) to choose and to place Trustees wherever a Chapel is erected ; to have possession of, and take charge of the Deeds belonging to them, and to provide new Deeds and Trustees for old Chapels, as necessity may require.

8. It is required, that every thing which the Monthly Societies settle, should be accordant with the word of God, and with the Rules of the Connexion, founded on that word.

III,—OF THE QUARTERLY SOCIETIES, OR ASSOCIATIONS.

1. The Association is to reckon only such persons as its Members who were in church offices; such as Preachers and Leaders of the Private Societies of the Counties of Wales, and of the Societies in those parts of England where the Connexion is established.

2. The Association is to be convened twice every quarter of a year; once every Quarter in South Wales, and once every Quarter in North Wales. The time and place is to be fixed upon by the Association, which is required to act in conformity with the wishes of the Monthly Societies of the several Counties, on that subject.

3. At every Association the whole Connexion is to be supposed present through its Representatives; and the decisions of this Meeting is deemed sufficient authority on every subject relating to the body through all its branches. It has the prerogative to superintend the cause of Christ among the Welsh Calvinistic Methodists through Wales and England; to inquire into the affairs of all the Private and Monthly Societies; and to direct any changes or alterations which it may think requisite.

4. The nature and order of the Quarterly Association require, that every one, who may be present thereat, should view himself as bearing relation to

the whole Connexion, in the same degree, in every place, divesting himself of all his local prejudices, lest his partiality for some particular place, should so affect the decisions of the Connexion, as to cause the general good, by that means, to be overlooked.

5. The Association thinks it proper, in every Quarterly Association, to choose a Moderator and a Secretary, for the sake of preserving order, and of facilitating the business of such meeting at its Private Societies.

6. The Quarterly Association is to consist of the public preaching of the Gospel, (F.) according to the general practice of the body for some years, and of at least three Private Meetings of the Preachers and Leaders only. In the Private Societies of the first day the temporal affairs of the Connexion are to be treated of; and, in that of the second day, matters which relate to doctrine, experience, and discipline.*

7. In every Quarterly Association the affairs of the Connexion in the County in which it is held, are to be first introduced to the notice of the assembled body, unless necessity should require otherwise; afterwards, the affairs of the Connexion in general. All who are engaged in the work of the ministry, are to be conversed with at the Private Society of the Association, before they can be permitted to preach in any other County than their own, with regard to their experience of the Holy Spirit's work on their souls, their knowledge

* The Monthly Society of that County in which the Association is held is required to send two or three preachers and leaders as Messengers for the County to the Association, who are to meet together at eight o'clock in the morning of the first day, to fix on the principal subjects which are to be brought under the consideration of the Private Societies of that Association.

of the elementary truths of the Gospel, and the motives which induced them to become preachers.

8. In the Private Society of the Quarterly Association, those shall be approved of who shall have been chosen to administer the ordinances of Baptism and the Lord's Supper; and it is there that authority will be granted them to engage in that work, according to the Rules which have been established by the body on that subject.

9. The Quarterly Association, in all its decisions, is to keep its eye seriously fixed on the word of God, and to conduct its affairs according to the settled Rules of the Connexion; and if at any time it should be thought that some Rule is unnecessary, or incomplete, it is at the Association to be either annihilated or corrected, as may then be deemed best; but, before this is done, it is to have the serious and deliberate consideration of at least two Quarterly Associations; then, if the whole body, or even the major part of it, is of opinion that a change is necessary, the Rule is either to be altered, or to be entirely dispensed with.

10. It is advisable, that every subject which shall be brought under the notice of the Quarterly Association, should be placed before the Connexion as clearly and conspicuously as possible, that it may be properly determined by the greater part of the assembly; but, important points, either of doctrine or of discipline, if the body be greatly divided on the subject, must be dealt with deliberately, at several Associations, until the far greater part of the Connexion become of the same opinion; or if this cannot be effected, the subject must be dropped either in part, or entirely.

11. As this body has not been formed by joining several Societies or Churches together, but, at its formation, already possessing within itself such Societies, (as the natural body, at its formation, contains all its members,) it cannot, according to the law of its nature, permit any secession from it, by allowing some of its Societies to form themselves into distinct Independent Churches : nor can it suffer that any of its Ministers should labour among such seceders.

RULES OF DISCIPLINE.



For the purpose of securing order (G) and method in our Societies, we think it necessary that some settled Rules (brief and clear,) should be given to our members, by which we wish and expect them to regulate their conduct. We are of opinion the following will be found to have their foundation in Scripture ; (which we take as our unerring guide ;) and we cannot receive any as members of our Private Societies, who will not consent to them, and who will not do their utmost to walk according to them.

I. That they be in some degree convinced of sin, by the Holy Ghost ; possessing some degree of poverty of spirit, of godly sorrow on account of sin, and of an earnest desire of deliverance from its bondage. John xvi. 8. Acts, ii. 37, 38 ; xvi. 39.

II. That they be, in a measure, more or less convinced of their need of Christ, his righteousness, and his grace ; feeling their necessity of Him, as an all-sufficient Mediator, and an all-powerful Saviour. John, xvi. 8, 9. Phil. iii. 8, 9,

III. That they feel such a hunger and thirst for Christ and his righteousness, as to make them diligent in attending the means of grace ; hearing the word, the use of the ordinances of the Gospel, and the assembling of themselves together apart from the world ; that they may grow in the knowledge of Christ, and in their likeness to him. Matt. v. 6. Heb. x. 25. Rom. x. 17.

IV. That they hold no opinions or tenets contrary

to the fundamental principles of Christianity. (See the Confession of Faith.)

V. That they be not contentious, proud disputers, "doting about questions and strife of words;" but humble, meek, peaceable, gentle, easy to be entreated, and willing to be taught in the way of God more perfectly, Acts, xviii. 26. 1 Tim. vi. 4. James, iii. 17.

VI. That they be willing and determined in the strength of the Lord, to forsake every evil way; to renounce the pomps and vanities of this wicked world: to dissolve association with sinful companions: to abstain from all corrupt practices, such as card playing, going to plays, and assemblies for dancing; from intemperate feasting, rioting, and drunkenness; and to behave themselves as becometh Christians, in all holy conversation and godliness. 2 Cor. vi. 7. Rom. xii. 2. 1 Cor. x. 31. Eph. v. 1, 4, 7, 18. Phil. iv 3. Tit. ii. 11, 12. Isaiah, v. 22. 1 Pet. iv. 3.

VII. that they be not unequally* yoked in the mar-

* Besides the heathen nations, who have never been favoured with the Gospel of Christ, we deem the following characters as in the rank of unbelievers, though they bear the name of Christians:—

1. The enemies of the power of godliness, and the persecutors of such as would live godly in Christ Jesus.

2. Those whom their unholy lives prove destitute of that faith which purifieth the heart.

3. Heretics, who deny the chief and fundamental doctrines of Christianity, such as the Godhead of Christ, Justification by faith, and the person and work of the Holy Ghost.

4. Those who do not conscientiously attend the means of grace, and who are not diligently observant of religious duties, both public and private.

If good Jehosaphat, king of Judah, was reproved by the Prophet Eliezer the son of Dodavah, for forming a mercantile partnership with wicked Ahaziah, King of Israel,—how much more worthy of blame are they, and how much more deserving of reproof, who form the closest union for life with the ungodly?

riage state with unbelievers; and also, that in their previous intercourse, as well as in their manner of entering into that state, they would conduct themselves with all decency, sobriety, and godliness. 2 Tim. ii. 22. 2 Cor. vi. 14, Deut. vii. 3. Ezra, ix. 1, 2, &c. Mal. ii. 11.

VIII. That they be not covenant-breakers;* but conscientiously fulfil all their lawful engagements to the utmost of their power. In every covenant there is "an oath of the Lord," who is witness to it. "The just man sweareth to his own hurt and changeth not." 1 Kings, ii. 43. Psalm, xv. 14. Rom. i. 31.

IX. That they worship the Lord in their families, at least twice a day; that they rule well their own houses, and bring up their children in the nurture and admonition of the Lord. Jer. x. 25. Psalm, lxxix. 6. Eph. vi. 4. 1 Tim. iii. 4.

X. That they and their families keep holy the Sabbath-day, by an holy resting from all such worldly employ as may be lawful on other days, such as buying, selling, and all worldly transactions; all unnecessary words and works about worldly employments and recreations; idle talk, and idle visits; all vain and foolish conversation. But that they spend

* Covenants and engagements are the bonds of all societies, with which the different members are tied and united together in one body. Covenant breakers, by loosing and destroying these ligaments, destroy the body itself, and throw all into disorder and confusion. They open the door for all unrighteousness, dishonesty, and misery. Unfaithfulness in fulfilling our lawful engagements is a breach of the Ninth Commandment, which requires, that not only our testimony respecting our neighbour, should be just and upright, but also that we should faithfully perform all our engagements to him: "They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field." Hos. x. 4.

the *whole* day except such parts of it as may be requisite for works of necessity and mercy, in public and private exercises of devotion ;—in instructing their families, and poor ignorant neighbours, in those things which tend to promote the knowledge of God and his will, and the spiritual edification and comfort of immortal souls. Fourth Command. Isaiah. lviii. 13. 14.

XI. That every member be temperate and sober in eating and drinking, neither a glutton nor a drunkard. Surfeiting and drunkenness overcharge the heart, unfit us for God's service, and prove our state to be such as will at last prevent our entrance into the kingdom of heaven. Luke, xxi. 34. 1 Cor. vi. 10.

XII. That they are to avoid all such *peculiar* modes and fashions in their dress, as are indications of pride, indecency, and prodigality ; but adorn themselves with modest apparel,† such as becometh those professing godliness, with shame-facedness and sobriety. 1 Tim. ii. 10. 1 Pet. iii. 2.

XIII. That they be a people of pure speech, sparing in their words, avoiding all corrupt communication, but speaking that which is good to the use of edifying, ministering grace to the hearers. That they do not swear, nor take the name of God in vain, in common conversation. That their words be few, not indulging themselves in filthiness, foolish talking and jesting ;†

* Modest apparel, dillad *gweddus*, *katastole cosmios*, orderly, decently: *trefnus*, *gweddus*, not filthy or disorderly, nor yet costly array. It may be decent and orderly without being costly.

† Eutraphelia. The word properly signifies one who can easily or readily turn his discourse, and accommodate it to the present occasion, for the purpose of exciting mirth and laughter.

not double tongued, nor given to detraction, back-biting, evil-speaking, lying or slandering; well knowing that, by our words we shall be justified, and by our words we shall be condemned, as they are the indication of the inward disposition of the heart. Third and ninth Command. Zeph. iii. 9. Mat. xii. 37. Eph. iv. 29: v. 3, 4.

XIV. That they use not too many words in buying and selling, speaking too highly of the commodity they have to sell; and when they buy, crying "It is naught, it is naught;" or, taking advantage of the ignorance of others, to ask more for their goods than their real value; but that they ask and give to all what is just and equitable, as far as they can understand the state of the market. "If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another; but thou shalt fear thy God." Eighth Command. Lev. xxiv. 14, 17. Deut. ii. 6, 7. Prov. xx. 10.

XV. That they do not trade or deal in smuggled or unlawful goods; but conscientiously "pay tribute to whom tribute, and custom to whom custom is due." Fifth and Eighth Command. Rom. xiii. 7. Luke, xx. 22, 25.

XVI. That they speak no evil of dignities, but that they conscientiously honour and obey the king, and all that are put in authority under him; showing all fidelity in word and deed to the Government we happily live under; acknowledging, with gratitude, the protection, the liberty, and the great privileges, both of a temporal and of a religious nature, which we so abundantly enjoy. "Thou shalt not revile the gods,* nor

* Welsh, *Swyddogion*; i. e. Magistrates.

curse the ruler of thy people." Speaking evil of dignities is mentioned by the Apostle as one black and distinguishing mark of false teachers. Fifth Command. Exod. xxii. 28. Jer. xxix. 7. Rom. xiii. 1. 7. 1 Tim. ii. 2, 2 Pet. ii. 10. Jude, 8—10, &c.

XVII. That they be not covetous,† oppressors,* but merciful, tender-hearted, and liberal; ready to

† Covetous. There are two Greek words made use of in the New Testament, which fully express the nature of this sin: *Philarguria*, loving money; *pleonexia*, desiring more. From the inordinate love of money there ariseth an insatiable thirst for more!—not only more than Providence is pleased to give, but a desire of having or possessing what does not lawfully belong to us; whence proceed fraud, extortion, oppression, &c. Covetousness is no better than adultery in the sight of Him who searcheth the heart; (Col. iii. 5;) and the secret lustings of the heart after the world, and the things of the world, are most sinful in God's sight; yet it is not a proper object to animadvert upon in church discipline, till it break out in overt acts of cruelty, unmercifulness, fraud, oppression, &c.

* Oppression may be committed many ways. Satan oppresses men, when, by temptation or possession, he terribly torments them, (Acts, x.) Men oppress one another when they offer violence to each other's persons, estates, or consciences. Persecutors of the Church are sore oppressors. With humiliation and deep self abhorrence, St. Paul acknowledges himself to have been an oppressor in this sense. (1 Tim. i. 13.) We oppress when we crush and overburden others, as the Egyptians did the Hebrews, thus grievously harrassing and enslaving them. (Exod. iii. 9; Deut. xxviii. 29.) We oppress, when we fraudulently, or by force, take the property of others from them; (Lev. xxv. 14; Mal. iii. 5; Job, xx. 19; 1 Thess. iv. 6;) or when we exact too great a profit on the goods of which we dispose; when we demand unlawful interest for money; or any interest at all of the poor who borrow to supply themselves with the necessaries of life; when our houses or lands are rented too high; when we forestall the market with a view of raising it; when we join house to house, and field to field, till there be no place for our poor neighbours that they may be placed alone in the midst of the earth. Isaiah, v. 8. "They covet fields," saith the Phrophet Micah, (chap. ii. 2,) "and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage." "For the stone shall cry out of the wall" against such oppressors, "and the beam out of the timber shall answer it." Hab. ii. 9—11.

give, according to their abilities, for the relief of the distressed; "doing good to all, especially to those who are of the household of faith." Sixth and Eighth Command. Gal iv. 10. Mat v. 44. Prov. xxv. 21. Rom. xii. 20.

XVIII. That they "do no unrighteousness in judgment, in meteyard, in weight, or in measure." Eighth Command. Lev. xix. 35, Prov. 20. 11.

XIX. That they do not borrow or get any thing upon trust, without conscientiously endeavouring to repay, and having at the time some hopeful prospect of being able to fulfil their engagements. It is the character of the wicked man, that "he borroweth and payeth not again." Psalm xxxvii. 21. Eighth Command.

XX. That no brother go to law with another, but that they place the matter in dispute before the Church, and that they be submissive to the judgment of the Church in every such affair; and where there is a debtor and creditor, and the debtor be in circumstances that he is able to pay, and yet remains obstinate, without discharging so much of his debt as is within his power, let him be excommunicated; then shall the creditor be released from the requirement of this Rule.

XXI. That no one be allowed to continue a Member of these Societies who has failed in any trade or occupation, leaving his just debts unpaid to his creditors, unless he can give evident and satisfactory proofs that he has conducted himself with diligence and care in his trade and calling; not living wastefully and prodigally above his income; that his accounts have been kept fairly and carefully; and that he has

endeavoured, to the utmost of his power, in his distressed circumstances, to do justice in an equal portion to his creditors. "The unrighteous shall not inherit the kingdom of God." 1 Cor, vi. 9. Eighth Command.

XXII. That they are not, on any account, or in any case whatsoever, to have recourse to witchcraft, or consult wizards, or fortune-tellers, or those who have a familiar spirit. First and second Command. Lev. xix. 28, 31 ; xx. 6, 7.

XXIII. That those whose habitations may be situated near the sea-coast, be required to show all acts of humanity and kindness towards those who may appear to be in imminent danger on the sea. And if a vessel should be in any danger, or should be wrecked on the coast, near their dwellings, they are required to exert themselves, to the utmost of their power and ability, to save the lives of those who are on board ; and also to secure the property with which such vessel is freighted to the rightful owner or owners. A conduct opposed to this, in any Member, expels him from the Society at once ; and he is never to be received back again, unless he make restitution, and manifest hopeful signs of contrition for his very atrocious crime. "Thou shalt not oppress a stranger:"—"All things, whatsoever you would that men should do to you, do ye even so to them." Sixth and Eighth Command. Exod. xxiii. 9. Mat. vii. 12 *

XXIV. That no one is to be admitted, or continued as a member, who lives in habitual idleness ; but

* Read the exemplary conduct of the barbarians towards Paul and his companions. Acts xxvii.

every one is to "labour, working with his hands, the things which is good, that he may have to give to him that needeth." Eighth Command. Eph. iv. 28. 1 Tim. v. 13. 2 Thess. iii. 11. Prov. xxxi. 27.

XXV. That no one is to continue a Member who is implacable and unforgiving towards his brethren who may have offended him; nor such as is contentious and quarrelsome among his neighbours. On the contrary, all our Members are to show all meekness towards all men, "putting on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; as Christ forgave you, so do ye." Sixth Command. Tit. iii. 2. Col. iii. 12, 13. Eph. v. 2.

XXVI. That every Member be careful and attentive in faithfully discharging the several duties enjoined him in the word of God, according to his respective relation and situation in life; as,

Husbands to love their wives, and honour them as the weaker vessels, and not to be bitter against them. Gen. ii. 24; xvi. 6. Ruth, iii. 9. 1 Sam. xxx. 18. Prov. v. 18, 19. Mal. ii. 14, 15. 1 Cor. vii. 33; vi. 9. Eph. v. 25—31. Col. iii. 19. 1 Pet. iii. 7.

Wives to love their own husbands; to submit themselves to them in the Lord, and to obey them. Prov. xiv. 1. xix. 4. 1 Cor. vii. 34. xiv. 35. Eph. v. 22, 24, 33. Col. iii. 18. 1 Tim. ii. 11. v. 14. Titus, ii. 4, 5. 1 Pet. iii. 1. &c.

Parents to love their children, and not to provoke them to anger; but to govern them, and to bring them up in the nurture and admonition of the Lord. Gen. xxiv. 2, 4. xxx. 30. Deut. iv. 9. vi. 7, 20, 21. vii. 3. 2 Sam. xii. 16. Job i. 5. Ps. lxxviii. 5, 6. ci. 2. 1 Chron.

xxii. 14, 16. Prov. i. 10. xiii. 24. xix. 18. xxii. 6, 15. xxiii. 13. xxix. 15, 17. Eph. vi. 4. 2 Tim. iii. 15. 1 Tim. iii. 4. v. 8. Col. iii. 21. 2 Cor. xii. 14. Jer. xxix. 6.

Children to love, honour, and obey their parents in all things in the Lord. Gen. xlvii. 12. Exod. xx. 12. Numb. xxx. 5. Judg. xiv. 2. 1 Kings, ii. 19. Prov. i. 18. x. 1. xiii. 1. xv. 20. xxix. 3. Mal. i. 6. Eph. vi. 1. Col. iii. 20. 1 Tim. v. 4.

Masters to be just and kind towards their servants, and to forbear threatening. Gen. xviii. 12. 19. Exod. xxv. 43. Lev. xix. 13. Deut xxiv. 14. Josh. xxiv. 15. Job, xxxi. 13. Jer. xxii. 13. Mat. viii. 6. Eph. vi. 9. Col. iv. 1.

Servants to obey their masters in singleness of heart as unto Christ; not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart,—not answering again, not purloining. Fifth Command. Mal. i. 6. Eph. vi. 5, 6, 7. 1 Tim. vi. 1, 2. 2 Tim. ii. 9, 10. 1 Pet. ii. 18, 19, 20.

As it is the necessary and indispensable duty of every Church Society to support the cause of the Gospel among themselves, and to contribute to the necessities of the poor, it is expected,

XXVII. That every person will, as God has prospered him, cheerfully give towards such necessary purposes. Third and Sixth Command. 1 Cor. ix. 11, 14. Gal. vi. 6. 2 Cor. viii. 7, 14. ix. 6. 10. A continuance in a conduct different to this, shows unfaithfulness to the cause of the Lord, and manifests such as remain so, to be unworthy a place among the flock of Christ.

XXVIII. That none be received as members, without giving due notice of their intention to one of the Lead-

ers, or Members, who are to make strict enquiries regarding them ; and, if satisfactory, that they be then admitted ; a proper examination is then to be made of their principles and experience by the Society, and proper and careful enquiry respecting their walk and conversation ; not what they have been, but what they are now : whether there are some hopeful signs of repentance, a steadfast purpose to lead a new life, following the Commandments of God, and to walk henceforth in his holy ways. If any doubt remain respecting their sincerity in these points, let them wait before they are admitted, until further satisfaction be obtained. “ The judges shall make diligent inquisition.” Deut. xix. 18. Lev. xiii.

XXIX. That if any accusation be lodged against any Member, the Society is to examine impartially into the nature of the accusation,—whether the charge be a crime against the word of God :—whether upon sufficient evidence, the person be found guilty of it :—whether it be an occasional sudden fall into the sin, or whether by long practice he has acquired the habit of it. When he is rebuked and disciplined, let it be proportioned to the malignity and heinousness of the transgression, according to the concurring rule of God’s word, and in the spirit of meekness, with the view of restoring such an one, considering themselves, lest they be tempted. Ninth Command. Deut. xix. 15, 16, 17, 18. Gal. i. 6.

XXX. That, if any Member see a brother guilty of any trespass, he must go personally to tell him his fault, in the spirit of love ; then let him wait for a short season, to see what effect the reproof has had toward the restoration of his offending brother. But if

he will not hear him, then let him take one or two more, and those the most spiritual of his brethren, (Gal. i. 6.) that in the mouth of two or three witnesses every word may be established ; let them reprove him in the spirit of meekness and love, with a view to his recovery ; but if he neglect to hear them, let it then be told the Church, and not before ; and if he neglect to hear the Church, let him be turned out, and be unto them as a heathen man or a publican. Ninth Command. Matt. xviii. 15, 16, 17.

XXXI. That no expelled Member be re-admitted, without giving satisfactory proof to the Church of his repentance for the offence, which caused his expulsion. Luke, xvii. 3, 4.

XXXII. That every thing may be done orderly and for edification, the following Rules are to be observed in all Society Meetings. When they are assembled together, let one of their leaders, or any other Member capable of it, in the first place, read a chapter from the Bible distinctly and deliberately ; then let him give out a hymn, and afterwards go to prayer, for the Lord's blessing on them and their Meeting ; for their king and country ; for all men ; and, in an especial manner, for the success of the Gospel over the world. The remaining part of the Meeting is to be spent in free conversation, for instruction, admonition and comfort. Nothing is to be introduced that has not a direct reference to the state of their souls. " Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves." Particular care should be taken to avoid wasting too much time in their assemblies ; two hours are deemed sufficient for the Meeting, unless something

of more than ordinary importance demand a more particular attention. The Meeting is to be concluded with prayer and praise. Phil. ii. 3. Psalm, lxvi. 16. Mal. iii. 16. 1 Pet. ii. 9.

XXXIII. That none take the lead in either of these Societies, but those who are chosen by it, and approved of by the monthly Society in every County. In judging of the qualifications of the persons who are chosen leaders, the directions given in the word of God are to be carefully observed:—"By their fruits ye shall know them." (Matt. vii. 20.) They are to be not only men of gifts, but also men of grace, of a humble temper, spirituality of mind, and such as love Christ. They must hold the mystery of the faith in a pure conscience; be temperate in all things, liberal and not covetous, or greedy of filthy lucre; given to hospitality; not brawlers, but meek and patient; ruling their own houses well; and having their children in subjection with all gravity. Leaders without these qualifications are of men's choosing, and not of God's appointment. He never appoints contrary to the rule of his word; and such leaders of men's choosing can be of no edification to the Church; for "men do not ga-

* *Mystery of the faith*; the doctrines to be believed, which are *mysterious*. In these they must be instructed, and *hold* a clear knowledge and experience of them, and a firm profession of them, in opposition to false doctrine, heresy, and schism. Holding them forth *doctrinally*, for the instruction of others, "in a pure conscience." The truth is of a purifying nature; and where it is received by faith, it purifieth the conscience by the application of the blood of Christ. A pure conscience implies universal purity in our whole walk and conversation; honesty and sincerity towards God. Whatever defilement there may be in the outward or inward man, in thought, word, or action, it pollutes the conscience; and nothing but the blood of Christ can cleanse it. Heb. ix. 14.

ther grapes of thorns, or figs of thistles ;" by their fruits and sound doctrine and good works, and not by their *gifts only*, we are directed by the Saviour to distinguish the true from the false teachers. 1 Tim. iii. *passim*. John, xxi. 15, 16, 17. Gal. vi. 1. Mat. vii. 15—20.

XXXIV. That every matter of dispute, or of a doubtful nature, which may arise in any society, be considered and examined coolly and deliberately; and that it be determined, if possible, with humanity among themselves, to the satisfaction of every one. But if that cannot be done, that the matter in dispute be laid before the Monthly Society, to which that Private Society belongs; and if it cannot be determined there, that it be brought before the Quarterly Association, whose decision is to be final.

CONFESSION OF FAITH.



I. OF THE BEING OF GOD.

THERE is one God ; and there is *only one* living and true God. Natural reason, apart from revelation, declares this Being to have existence. The Gentiles, for the greater part, own something to be a God ; or some things to be gods. The natural conscience of man, by condemning him for the commission of some acts, and by exculpating him for the performance of others, are proofs to the same point, and that he is responsible to this Being for his conduct.^a The creation as clearly attests this, as an effect does the existence of a cause : it being as impossible that it should be otherwise, as that an effect should arise out of itself.^b The being of man, likewise, forms a most substantial evidence of this fact ; for if it be seen that every man is the natural offspring of some other man, it must of necessity be concluded, that the first man could not have been self-created, but must have had a Creator.

The order, the beauty, the propriety, and the harmony, of the creation, as well as the support which one part of it affords the other, are further proofs that an all-wise God brought it into being ; and that it is He who preserves and governs the things which exists.^c The creatures could not have ordered or intended themselves to the use for which they are employed ; it therefore is

^a Rom. ii. 14, 15.

^b Psalm xix. 1—3. Rom. i. 19, 20.

^c Isaiah, xl. 26. Psalm cxlviii. 6. 2 Peter iii. 5—7.

evident that they are under the control of some mighty Governor.^d And the awful judgments, and terrible alarms of conscience with which some of God's enemies have been visited in life and in death, after having denied his being, are strong arguments to the same purport.

II. OF THE HOLY SCRIPTURES.

The Holy Scriptures, the written word of God, or the Book, commonly called the Bible, is now contained in all the Books of the Old and New Testament.

THE BOOKS OF THE OLD TESTAMENT, ARE,

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song, Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

THE BOOKS OF THE NEW TESTAMENT, ARE,

*The Gospel according to St. Matthew,—according to St. Mark—according to St. Luke,—according to St. John, the Acts of the Apostles, the Epistle of Paul to the Romans,—the First and Second to the Corinthians,—to the Galatians,—to the Ephesians,—to the Philip-
pians,—to the Colossians,—the First and Second to the Thessalonians,—the First and Second to Timothy,—to Titus,—to Philemon,—to the Hebrews,—the General Epistle of James,—the First and Second General Epis-*

^d Exod. v. 2. ix. 27. and xiv. 25.

bles of Peter,—the First, Second, and Third Epistles General of John,—the General Epistle of Jude,—and the Revelation of John.

The whole Scriptures, comprising the Old and New Testaments, are the Word of God : and He it was that indited them to the holy men who delivered them to us. They contain a sufficient, complete, and perfect revelation of the mind and will of their Author, relating to every thing which is necessary that we should know, in order to be saved ;^a and furnishing us with the only infallible rule for the regulation of our faith and obedience.

The greatness and importance of the truths which they unfold, regarding God and the perfections of his nature, are things which no one could have revealed, excepting Him who is perfectly acquainted with himself ;^b the piety and self-denial of their penmen : the purity and holiness of their truths ; the consonance of the whole, though written by different persons, at separate periods ;^c their continued preservation in the world, though the strongest endeavours have been made to annihilate them : and their chief aim being to exhibit the greatness and glory of God, are indubitable proofs of their divine authenticity.^d The authority and effects which the Scriptures obtain on the hearts and lives of men, together with the superiority of those nations who possess the Scriptures in every age, over those who are destitute of them, with regard to moral-

^a Isaiah viii. 20. 2 Tim. iii. 15, 16. Romans xv. 4. Luke xvi. 29, 31. Rev. xxii. 18, 19.

^b Exod. iii. 14. Is. xlii. 8. Josh. xxi. 45. Is. xlii. 9. Psalm cxix. 18.

^c 2 Pet. i. 20, 21. Psalm xii. 6, and xix. 8. John x. 35.

^d Isaiah lix. 21, and xl. 8. Matt. xxiv. 35. Rom. iii. 1, 2.

ity; knowledge, and the practice of every other virtue, are strong arguments to warrant the conclusion, that an infinite God was their Author.^e

Besides, it would be unreasonable to suppose, that angels or men were their authors; it cannot be thought, that wicked men, in the primitive ages, composed the Scriptures, or it must be granted, that the nature of wickedness has undergone a change since those days; and it is certain, that the fallen angels never formed the weapons, which are instrumental to the overthrow of their own government in the human heart; and it would have been inconsistent with the purity of the elect angels, and with the holiness of pious men, to invent falsehoods in the name of the Lord of Hosts: therefore it must unavoidably be admitted, that the Scriptures have originated with God, and with God alone.^f

III. OF THE ATTRIBUTES OF GOD.

Though the natural light which is in man, the works of creation, &c. clearly prove the being of a God, and reason evinces that there is only one true God;^a yet we cannot comprehend what kind of a Being he is, without a special revelation of himself from himself:^b none perfectly know God, excepting himself.^c In the Holy Scriptures, we have his own testimony on this subject, and according to what we find therein declared, we are to think and to believe concerning him. The

^e Heb. iv. 12. Psalm xix. 7. 1 Cor. xiv. 36, 37. Rom. i. 16.

^f Hosea viii. 12. Psalm cxi. 7, 8. 2 Cor. x. 4, 5. Rev. xxii. 18, 19.

^a Romans i. 20. 1 Cor. viii, 4—6. Deut. vi. 4.

^b Matt. xi. 27. 1 Cor. ii. 14.

^c Heb. i. 1. 2 Pet. i. 19. 1 John v. 9. Matt. xxii. 29—32.

true God is a pure, invisible, and self-existent spirit, without body, parts, or passions; eternal, having neither beginning nor end, and being subject to no change: infinite and incomprehensible: Self dependent, Omnipresent, Omniscient, and Omnipotent; perfect in holiness, righteousness, wisdom, goodness and patience: *d* gracious and merciful; forgiving iniquity, transgression, and sin; nevertheless, fearful in his anger, not judging guiltless the wicked, but visiting sin with that punishment which it merits. *e*

By the attributes of God, we are to understand those things which are essential to him: all his attributes are infinite, and every perfection is inherent in him, and essential to him *f*

IV. OF THE PERSONS OF THE TRINITY.

Though there is but one true God, and it cannot be otherwise; yet the Holy Scriptures testify, that there are in God Three Persons, the Father, the Son, and the Holy Ghost; and these three are co-eternal and co-equal; neither being before or after the other; neither being greater or less than the other; but they are one God *a* Each of the Persons is a true God, and yet one Person is not the other, yet are they but one God. The Father, the Son, and the Holy Ghost, are neither names, offices, nor attributes,—but Divine Persons: *b*

d John i. 18. John iv. 24. Job xi. 7. 1 Tim. i. 17. Heb. i. 12. James i. 17. Mal. iii. 6. Jer. xxiii. 23, 24. Psalm cxlv. 3. Gen. xvii. 1. Rom. xvi. 26. Is. vi. 3. Eod. iii. 14. Eph. i. 11. 1 Kings viii. 27. Rom. xi. 36. Psal. cxlv. 17. & cxxxix. 1—16. *e* Neh. ix. 17. Exod. xxxiv. 6. 7. Heb. xi. 6. Ps. cxxx. 4. Neh. ix. 32, 33. Ps. v. 6. Neh. i. 2—8. *f* Ps. xxxix. 6. Jer. x. 7. Is. xl. 18. Gen. i. 27. Col. iii. 10.

a 1 John v. 7. Matt. xxviii. 19. 2 Cor. xiii. 14. John i. 1, 2, 14, and xv. 26. Gal. iv. 6. *b* Heb. i. 3. Col. i. 15, 16. Acts v. 3, 4. Ps. cxxxix. 7—10. John v. 26. Matt. xvii. 5. Acts xiii. 2—4. xx. 28. and xv. 28.

the Father is an eternal Person, the Son is an eternal Person, the Holy Ghost is an eternal Person,—yet One eternal God. And though different offices and operations pertain to one Person rather than to the other, in the scheme of Salvation, yet have they the same divine attributes,—eternity, omniscieny, omnipreseney, omnipotency,^c &c. in each Divine Person, as in the other : in like manner also, the same holiness, goodness, and love, &c. in the Three Persons ; the objects of the love of the Three Persons are likewise the same :^d and the purpose of the Trinity is the eternal purpose. Though we cannot comprehend the doctrine of the Trinity, yet we ought to believe it,^e because that thus God has testified of himself, who knows himself perfectly, and who is the God of truth. Therefore it is our duty firmly to believe the testimony which he has given of himself.

V. OF THE DECREE OF GOD.

God, from eternity, according to the counsel of his own will, and for the manifestation and exaltation of his glorious attributes, decreed all things which He should perform in time and to eternity, in the creation and governing of his creatures, and in the salvation of sinners of the human race ; yet in such a manner that he is neither the Author of sin, nor does he force the will of his creatures in the fulfilment of his decree ;^a

^c Col. i. 17. John i. 1. and xxi. 17. Matt. xviii. 20. Rev. i. 11. Is. ix. 6. Gen. i. 2. Heb. ix. 14. 1 Cor. iii. 16. and ii. 10. Luke i. 35.

^d John xv. 9. and xvi. 27, &c. and xiv. 21. Rom. xv. 30. John iii. 16. 2 Cor. viii. 9. John. xvi. 14, 15.

^e Job xi. 7--9. Psalm cxlv. 3.

^a Eph. i. 11. Acts xv. 18. Isa. xlv. 10, 11. Isa. xiv. 24, 27. Psalm cxlviii. 6. Job xxxviii. 10, 11. Prov. viii. 29. Jer. v. 22.

and this decree of God is not depended on any thing in a creature, nor yet on the foreknowledge of God; but rather, God knows that such and such circumstances will take place, because he has ordained that it should be so.^b God's decree is infinitely wise,^c perfectly righteous,^d and existing from eternity:^e it is a free,^f an ample,^g a secret,^h gracious,ⁱ holy,^j good,^k an unchangeable,^l and effectual^m decree.

VII. OF THE CREATION.

In the begining, God (Father, Son, and Holy Ghost,) created the heavens and the earth, the sea, and all that therein is, for his own sake, "for his pleasure they are and were created." He hath done whatsoever he hath pleased. The things which are seen, were not made of things which do appear, but "He spake the word, and so it was, he commanded, and it stood fast;" and all in six days, and all very good.^a

VII. OF THE PROVIDENCE OF GOD IN UPHOLDING AND GOVERNING THE WORLD.

God, in his wise, holy, and righteous providence, upholds and governs all creatures, and all their actions.^a His providence embraces every place, incident, change,

Deut. xxxii. 8. Dan. iv. 35. Acts xvii. 26. Job xiv. 5. Acts iv. 28. Matt. x. 29, 30.

^b Jer. xviii. 4—10. Matt. xi. 26. Is. xlvi. 10. Rom. ix. 19—21. ^c Rom. xi. 23. ^d Ps. cxlv. 17. ^e Eph. iii. 11. ^f Rom. ix. 15, 16. ^g Eph. i. 11. ^h Deut. xxix. 29. ⁱ 2 Tim. i. 9. Eph. i. 4. Rom. viii. 28. ^k Rom. viii. 23, 29, 30. ^l Job xxiii. 13, 14. Rom. ix. 11. ^m Isaiah xlvi. 10.

^a Genesis i. *passim*. Hebrews i. 2, 3. Job xxvi. 13. and xxxiii. 1. Rev. iv. 11. Ps. cxv. 3. Prov. xvi. 4. Heb. xi. 3. Jer. x. 12. Rom. i. 20. Ps. xxxiii. 6. Col. i. 16. Acts xvii. 24. Ps. xxxiii. 9. Gen. ii. 1, 2. Exod. xx. 11.

^a Heb. i. 3, Psalm ciii. 19.

and time.^b The dispensation of God's providence is full of eyes to perceive, and full of strength to perform ; and he will make all things to work together for good to them that love him.^c Its over-ruling government extends over the sinful actions of man ; but it is neither the cause nor the occasion of sinfulness in him.^d

VIII. OF MAN IN HIS ORIGINAL STATE OF INNOCENCE.

The Lord God made the body of the first man, Adam, out of the dust of the earth, and breathed into his nostrils the breath of life, and the man became a living a spiritual, a reasonable, an immortal soul.^a He was made upright, and all his posterity in him ; after the image and likeness of God, possessed of knowledge, holiness, and righteousness, having the law of God innate in his heart,^b and possessing every strength and advantage requisite for preserving it there ; yet liable to change, and a possibility existing for him to fall.^c While he kept the commandment he stood, and at that time he was perfectly happy, at peace and in communion with God, and lord of all the creatures of the world.^d

^b Dan. iv. 34. 35. Acts xvii. 25, 26, 28. Job xxxviii. xxxix. xl. xli. Ps. civ. 24.

^c Prov. xv. 3. Mat. x. 29. 30. Is. xiv. 24, 27. xl. 26. & xliii. 13. Rom. viii. 28.

^d Ps. lxxvi. 10. 2 Kings xix. 28. Gen. i. 26. Ps. i. 21. 2 Sam. xxiv. 1. 1 Chron. xxi. 1. 1 Kings xxii. 23. 2 Sam. xvi. 10. Acts ii. 23, 24. & iv. 27, 28.

^a Gen. i. 26, 27. & ii. 7. Eccles. xii. 7. Matt. x. 28. Heb. xii. 9. Acts vii. 59. 60. Matt. xvi. 26.

^b Eccles. vii. 29. Col. iii. 10. Eph. iv. 24. Rom. ii. 14, 15. Gen. ix. 6.

^c Gen. iii. 6. Ps. xlix. 12. Rom. v. 12. Eccles. vii. 29.

^d Gen. i. 28. and ii. 19, 20. Psaim viii. 6, 7.

IX. OF THE COVENANT OF WORKS:

God was pleased to condescend to make a covenant with the first man, Adam, which was suitable to him in his state of innocency, containing a command, a threat, and a promise: the positive command, the keeping of which was to be a test of his obedience, was, to abstain from eating of the forbidden fruit; the threat was death, if he ate thereof. The nature of the command, and threat, leads us to conclude, that, in this covenant, a promise was also contained of life and happiness, by the observance of it, in opposition to the death which was threatened for its breach.^a The whole law of our nature was comprised in this covenant, so that it was impossible to transgress the positive command, without at the same time transgressing against the whole law of our nature.^b The place which Adam occupied in this covenant, was not merely as a natural root to the whole of his posterity, but also as their representative; as their happiness or misery, as well as his own, depended on his obedience or disobedience.^c

X. OF THE FALL OF MAN, AND ORIGINAL SIN.

Though man, when God made the covenant of works with him, had power to obey and perform the conditions of that covenant, yet he disobeyed and broke the covenant: ^a the serpent deceived Eve, and Adam hearkened unto the voice of the woman, and willingly broke the commandment of his Creator, by eating of

^a Gen. ii. 16, 17. Hos. vi. 7. Rom. v. 12—21. 1 Cor. xv. 22. Matt. xix. 17. 1 Cor. xv. 45—49. Rom. vii. 10. and x. 5.

^b James ii. 10.

^c Gen. ii. and iii. 1 Cor. xv. 22. Rom. v. 12, 18, 19.

^a Eccles. vii. 29. Rom. v. 12.

the forbidden fruit. He thus broke the covenant with God,^b forfeited his right to the life which was promised to him, and became the subject of that death with which he was threatened.^c He lost his original uprightness, and his communion with God, and he became totally corrupt in soul and body.^d As he was the root and representative of mankind, his first sin is imputed to them; and every one of his seed which by natural generation proceeds from him, partakes of his corruption.^e Through this natural defilement, all mankind are become impotent, and opposed to every good thing, and prone to every evil; and from this corrupt inclination, every sinful action proceeds.^f Original sin, and every subsequent actual sin in soul or body, is a transgression of the holy law of God; it brings the sinner under the curse and indignation of God, and makes him the subject of spiritual, temporal, and eternal misery.^g

XI. OF THE STATE OF MAN BY NATURE.

All mankind are by nature in a guilty, sinful, and wretched condition.^a In their relationship to the first Adam, they are under the law as it stood in the cove-

^b Gen. iii. 13. 2 Cor. xi. 3. Gen. iii. 6—8. Rom. iii. 23.

^c Rom. v. 12. and vii. 10. Gal. iii. 10. Eph. ii. 1. Tit. iii. 3. Jer. xvii. 9.

^d Eccles. vii. 29. Psalm xiv. 1—4. Rom. iii. 10—19. Job xiv. 4. Mark vii. 21—23. Rom. viii. 7, 8. Tit. i. 15. Col. i. 21.

^e Rom. v. 12—23. Acts xvii. 26. 2 Cor. xv. 21, 22, 45, 49.

^f Rom. v. 6. Gen. vi. 5. and viii. 21. Rom. iii. 10. Jam. i. 14. Eph. ii. 2, 3. Matt. xv. 19. James iii. 2. Rom. vii. 14. Rev. xx. 9.

^g 1 John iii. 4. Rom. iii. 9, 19. vi. 23 and i. 18. John iii. 36.

^a Isaiah lxiv. 6. Eph. ii. 3. Psalm li. 5.

nant of works: and by his first transgression, they being in him, were all brought under the curse of the law,^b which declares all to be cursed that abide not in all things written therein. They are all by nature dead in trespasses and sins, and enemies in their minds by wicked works; and every imagination of the thoughts of their hearts, is only evil continually, without any inclination to know the Lord and to obey him; and justly deserving eternal death ^c.

XII. OF THE ELECTION OF GRACE.

God from eternity elected and ordained Christ to be a Covenant head, a Mediator, and a Surety to his Church; to redeem and to save it.^(a) God also elected in Christ a countless multitude out of every tribe, tongue, people, and nation, to holiness and everlasting life; and every means were employed to effect this purpose most securely.^c This election is eternal,^d righteous,^e sovereign,^f unconditional,^g peculiar or personal,^h and unchangeable.ⁱ It wrongs none, though God has justly left some without being elected; yet he has not wronged them: they are in the same condition as if there had been no election; and had there been no election, no flesh had been saved.^j

^b Rom. v. 12, 18. 1 Cor. xv. 22. Deut. xxxvii. 26. Gal. iii. 10. ^c Eph. ii. 1—3. Col. i. 21. Gen. vi. 5. Eph. i. 18. Job xxi. 14. Rom. viii. 7. Gen. ii. 17. Rom. vi. 23.

^a Is. xlii. 1. Eph. i. 22, 23. Psalm lxxxix. 19. Eph. v. 25. Heb. vii. 22. 1 Pet. i. 18, 19. Gal. i. 4. Matt. i. 21. ^b John xiii. 18. Eph. i. 4, 11. Rom. viii. 29, 30, 33. 2 Tim. i. 9. 1 Thess. v. 9. Rev. v. 9. 10. & vii. 9. ^c Matt. xxviii. 18—20. Acts xxvi. 18. ^d Eph. i. 4. & iii. 11. ^e Rom. ix. 13, 14. Ps. cxlv. 17. ^f Rom. ix. 17—24. ^g Eph. i. 5, 11. Matt. xi. 23, 26. Luke xii. 32. ^h John xiii. 18. ⁱ Rom. ix. 11. & xi. 28, 29. ^j Matt. xxiv. 22, 24. Rom. xi. 23. Matt. xxiv. 31.

XIII. OF THE ETERNAL COVENANT OF GRACE.

There is a covenant, a dispensation, and a gracious institution ordered in all things and sure, made by God from eternity, with respect to the salvation of men.^a The parties in this covenant are the blessed Persons in the Godhead; the Father, the Son, and the Holy Ghost.^b The Father defending the honour and glory of the attributes and government of God, which would be despised and dishonoured by man.^c The Son, as a Covenant Head, and a mighty Surety, standing for and representing all the children of men which were elected, and which would believe in him for their salvation.^d And the Spirit engaging to work in the elect as the Spirit of Christ, the part of a Sanctifier and a Comforter.^e The condition of this covenant, on the part of Christ, the Surety of this people was to fulfil on their behalf all that was due from them to God, and to his law.^f Very great and precious promises have been given by the Father in the covenant, to Christ and to his seed; and the sum of all the promises to the Surety which are to be performed on his covenanted seed, is life everlasting *g*.

a Ps. xl. 6—8. Is. xlix. 1—6. and liii. 10, 12. John xviii. 4. 55.

b Ps. lxxxix. 3. Zech. vi. 13.

c John x. 18, xii. 49. xiv. 31. and xviii. 11. Heb. iii. 10. ix. 15, 17. & x. 5—10. Zech. xiii. 7. Is. liii. 10, 12.

d Ps. xl. 6—8. Heb. x. 5—10. and vii. 22. John vi. 39. and xvii. 2. 12. Eph. i. 22. 23 & v. 23. 1 Cor. xv. 21, 22, 45—49.

e Is. lix. 21. Heb. ii. 3, 4. John vii. 39, and xvi. 8, 9. 1 Thess. i. 5, 6; 2 Cor. iii. 6, 8, John xiv. 16, 26. and xv. 26. Gal. iv. 6.

f Is. liii. 5, 6, 10, 11. Ps. xl. 6—8. Rom. viii. 3, 4, & v. 6. 2 Cor. v. 21. Gal. iv. 4, 6. Matt. xx. 28, 1 Pet. ii. 24.

g Ps. cx. 1—3. John xvii. 4, 5. Is. xlix. 5—8. Acts ii. 33—36. Is. liii. 10, 12; John vi. 39, 44. Tit. i. 2. John xvii. 2. Rom. v. 10, and viii. 33, 34, 2 Tim. i. 9. Rom. viii. 27. 1 Cor. i. 30. 2 Cor. i. 20.

God, in his own time, through his Gospel, manifests this covenant to all his people, and brings them to approve of it, and to embrace it, thus bringing them into the bond of the covenant, and making them, in their own persons, to be the possessors of the graces, gifts, and privileges,^h of this covenant. The covenant of grace was revealed gradually, and under several dispensations : but the Gospel dispensation is the last and most glorious.ⁱ This covenant is free, sure, holy, beneficial, and eternal.^j

XIV. OF THE PERSON OF THE FATHER, AND THE WORK WHICH IS ATTRIBUTED TO HIM.

IN THE PLAN OF SALVATION.

The Father is called a Person :^a he is called a Father, to show his relationship to Christ, his only begotten Son, who is in his bosom ;^b and there exists such a union between the Father and the Son, that the one cannot be denied without denying the other. The Father is in the Son, and the Son in the Father.^c As Persons, they are distinctive ; but together with the Holy Spirit, they are one essence.^d No one knoweth the Son, but the Father ; and no one knoweth the Father, save the Son, and him to whom the Son will reveal him.^e The election of Christ to be the Saviour of sinners^f in the plan of salvation, is

^h Ezek. xx. 37, Zeck. ix. 11, Is. xlix. 24, 25. Rom. viii. 1. 33. Heb. viii. 8, 10. Ezek. xxxvi. 24—28. Jerem. xxxi. 40. 2 Timothy i. 1. John xvii. 24. Rom. viii. 17, Eph. ii. 8. 1 Cor. iii. 22, 23, 1 John i. 25. ⁱ Heb. i. 1, 2, viii. 8, xii. 28, & iv. 2. 2 Cor. iii. 6—18. ^j Hos. xiv. 4. Is. liv. 10. Luke i. 72. 1 Cor. iii. 21, 23. Zech. viii. 8. Heb. ix. 12. 2 Sam. xxiii. 5.

^a Heb. i. 3. ^b John i. 18. ^c 1 John ii. 22, 23, John x. 30, & xvii. 11, 21, 22. ^d 1 John, v. 7. ^e Mat. xi. 27. ^f Isa. xlii. 1.

attributed to the Father ; as well as the ordaining of the humanity of our Lord Jesus Christ,^g and the appointing Him to be a Propitiation,^h placing the sins of his people upon him, bruising him for their sins,ⁱ and raising him up from the dead to show that he had been satisfied by his death.^j Electing sinners in Christ,^k—drawing them to him,^l—and glorifying Christ, and his people with him, at the end of the world.^m

XV. OF THE PERSON OF CHRIST THE MEDIATOR.

In the fulness of time, the eternally begotten, and true Son of God, one of the infinite Persons in the Godhead, coequal with the Father, the express image of his Person, the true God, took upon him the nature of man, true and complete humanity in the womb of the Virgin ; holy, and without partaking of her corruption. A body was ordained unto him by the Father, and formed by the Holy Spirit of the substance of the Virgin, without the least degree of defilement, and this body he took into union with his own Person ;^a therefore, a Divine Person and a human nature have been inseparably united in One Mediator, changing neither the nature of the Divine Person, nor the humanity, nor yet blending the one with the other. But the Divine Person, Christ Jesus, is a true God and a true man ;

^g Heb. x. 5, ^h Rom. iii. 25. ⁱ Isaiah liii. 6. 10, 2 Cor. v. 21. ^j Acts ii. 24. Rom. iv. 25, ^k Eph. i. 4. ^l John vi. 44. 65. ^m Ps. cx. 1. Rom. viii. 17.

^a Gal. iv. 4. Rom. viii. 3. John iii. 16. Rom. i. 3, 4. John i. 1, 2, 14. John v. 20. Phil. ii. 6. Heb. ii. 14, 16. 1 Pet. iii. 18. 1 Tir. ii. 16. Col. ii. 3. and i. 19. Rom. ix. 5. Luke i. 27, 31, 2. Heb. ii. 17, and iv. 15. John v. 27. Acts x. 38.

yet one Mediator between God and Man,—Emmanuel.^b It was necessary that the Mediator should be God-Man, for it was requisite that the Surety should go under the law in our stead, to obey perfectly, to suffer its curse, and to die for those whom he represented; which he could not have done were he not a man; it was necessary that virtue and infinite value should be in his obedience, in his sufferings, and in his death, which would have been impossible were he not a God.^c But being a God-Man, he magnified the law, he satisfied justice, and honoured all the attributes and government of God. Through his perfect obedience and his sacrifice,^d he made reconciliation. In the mediation, Christ acts according to both natures, each nature performing its own appropriate work; still, on account of the union, the operations of the one or the other, are attributed to the Person^e The union of the two natures is eternally permanent in the Person of Christ, he will for ever continue to be a God-Man.^f

XVI. OF THE OFFICES OF THE MEDIATOR.

Jesus Christ is the only Mediator between God and man; he is the Mediator of the new covenant, (or

^b Is. vii, 14, and ix. 6. Psalm cx. 1. Mic. v. 2. Heb. xii. 24, 1 Tim. ii. 5. Phil. ii. 6—8. Zech. vi. 12. Jer. xxiii. 5, 6. Heb. iv. 14, 15.

^c Psalm xlv. 7, John iii. 34, Heb. vii. 26, Psalm xl. 7, Heb. x. 5, 9, Gal. iv. 4, Matt. iii. 15, and v. 17, Phil. ii. 8, Gal. iii. 13, 2 Cor. v. 21, Heb. ix. 22, v. 1—6, & viii. 3, Rom. viii. 3, 4.

^d Isa. xlii. 21, Gal. iii. 13, Matt. xvii. 5, Rom. iii. 25, Heb. ix. 14, 24, Acts ii. 23—27, 1 Cor. xv. 3—5, Heb. x. 14, Eph. v. 2, Col. i. 19, 20.

^e Heb. ix. 14. 1 Pet. iii. 18, Acts, xx. 28, and iii. 15. 1 Cor. ii. 8. John iii. 13. 1 John iii. 16,

^f Rom. ix. 5, Mat. xxv. 31, Rev. v. 5, 6, and xxii. 16.

Testament;) a Saviour, a Deliverer, and a Shepherd; of a Divine and covenanted appointment and approbation;^a and having in himself every fulness, and glorious suitability on account of the greatness of his Person, of his eternal appointment; and of his being anointed with the Holy Spirit in his graces and gifts beyond measure.^b And he fills this extensive office as a Prophet, by bringing God to view with his counsel, and all his will in the Holy Scriptures, through the instruments which he has employed, and his own personal ministry in the days of his incarnation:^c and the continuing work of the Spirit, by the means which he has ordained, savingly to enlighten the Church in the things which are necessary to be known, in order to ensure salvation.^d

As a Priest, in his humiliated condition, in the place of his people, and under the imputation of their sins, through the whole of his active and passive obedience, he gave a sacrifice, an offering, and a perfect, unblemished propitiation to God for his whole Church.^e In his exalted state, he intercedes in heaven for all the transgressors which were given him, and which were redeemed with his precious blood. He will continue to intercede, till he shall see of the travail of his soul, and be satisfied.^f

^a Heb. ix. 15. Eph. v. 23. Matt. i. 21. John x. 11. Heb. xiii. 20. Rom. iii. 25. John vi. 27. ^b Col. i. 19. & ii. 9, 10. Heb. vii. 26. Ps. xlv. 2. Prov. viii. 23. Is. xi. 1—3. & lxi. 1, 2. John iii. 34. Acts iv. 27. & x. 38. Heb. i. 9. ^c Deut. xviii. 18, 19. John i. 18. Matt. xvii. 5. Acts iii. 22, 23. Luke vii. 16. ^d 1 Peter i. 11, 12. Eph. iv. 11, 12. 1 Cor. xii. 6—11. John xvi. 7, 13, 14. 1 Cor. ii. 10—16. Tit. iii. 5, 6. 1 John ii. 20, 27. ^e Ps. cx. 4. Matt. 20, 28. & xxvi. 28. Heb. v. 8—10. vii. 26, 27. ix. 13. 14, 26, 28. & x. 14, 20. Rom. iii. 25. ^f Is. liii. 10—12. Heb. vii. 24, 25. John xvii. 24. Rom. v. 10. & viii. 33, 34. 1 John ii. 1.

As a King, he is head over all things to the Church, ordering every thing with a view to its benefit, continuance, and increase; gathering and humbling sinners to become his subjects; graciously reigning in their souls; preserving, protecting, and thoroughly delivering all his redeemed, and rewarding them in another world.*g*

XVII. OF THE HUMILIATION AND EXALTATION OF CHRIST.

Christ, according to the decree and the eternal covenant, was appointed to be a Mediator, and he executed that office from the period the seed of the woman was promised, until his incarnation. He was to perform his mediatorial offices in two states,—that of his Humiliation, and that of his Exaltation.*a* In his state of humiliation, he was a true God, who came to take upon him the nature of man; to be a real man, partaking of flesh and blood: He who was in the form of God, was to take upon him the form of a servant: He who knew no sin, to be made sin for sinners;*b* assuming his manhood in the womb of a poor Virgin; laid in a manger when he was born; persecuted; brought up in poverty; the subject of calumny, falsehood, and reproach;*c* bearing the greatest contempt and sufferings in his body and soul

g Psalm ii. 6. xlv. 3—6. and cx. ii. Eph. i. 22. Matt. xxviii. 18. Prov. viii. 15, 16. John xvii. 2. Luke i. 33. Col. i. 13, Phil. ii. 9, 10. Col. iii. 3. 1 Pet. i. 5. John x. 28, 29. and xiv. 2. 1 Cor. xv. 24, 25. Rev. iii. 21. and xxii. 12.

a Is. lii. 13—15. and liii. 2, 12. *b* John i. 14. Gal. iv. 4. Heb. ii. 14, Phil. ii. 6, 7. 2 Cor. v. 21. *c* Luke i. 35. and ii. 12. Matt. ii. 13, 14, 23. and viii. 20. 2 Cor. viii. 9, Is. liii. 3. Heb. xii. 2. Eph. iv. 9.

from men and from devils, and even from God himself, as from a righteous Judge. He was obedient unto death, even the death of the cross.^d In his condescension, his sufferings, and his death, he magnified the law, satisfied justice, glorified all the attributes of God, overcame the devil, and destroyed death. The chastisement of sin was placed upon him to the utmost ; he gave a sufficient and unblemished sacrifice, and satisfaction, so that he blotted out sins through offering himself ; he redeemed his Church, brought in everlasting righteousness for it, and opened a fountain to cleanse it thoroughly.^e

Christ administered all his mediatorial offices in his humiliation ; he taught the multitudes, but more particularly his disciples.^f He overcame men, unclean spirits, the elements, diseases, and even death. He governed and protected his people.^g By sacrificing himself, he rendered every other sacrifice unnecessary ;^h he interceded for transgressors and blessed the people.ⁱ

When he had made a full and perfect end of the work assigned him to perform in his state of humiliation, God exalted him above all things.^j As a God it had been impossible to exalt him : with respect to his godhead, he was infinitely above all, even while wearing the form of a servant in the lowest depths

^d 1 Pet ii. 21—23. & iii. 18. Heb. v. 7. Phil. ii. 8. Zech. xiii. 7. Matt. xxvii. 46. & xxvi. 38, 39. Luke xxii. 53. John xviii. 11. ^e Rom. x. 4. Matt. iii. 17. & xvii. 5. Ps. lxxxv. 10, 11. John xvii. 4. Col. ii. 15. Heb. ii. 14. Hosea xiii. 14. 1 Cor. xv. 55, 56, 57. Rom. viii. 3. Is. liii. 5. John i. 29. Heb. ix. 14. Dan. ix. 24. Gal. iii. 13. Eph. v. 25, 26. Rom. v. 19. 2 Cor. v. 21. Zech. xiii. 1. ^f Matt. xi. 29. ^g John xviii. 6. Mark i. 27. and iv. 41. ^h Heb. x. 12. ⁱ John. xiv. 27. ^j John xvii. 4. and xix. 30. Phil. ii. 9—11.

of his humility.*k* But as a Mediator, he was very highly exalted in his glorious resurrection, his triumphant ascension, his welcome reception at the right hand of the Father, and in his appointment to be Judge of the world.*l*

Christ is a Mediator in his state of exaltation also ; there is no way to the Father, but through his mediation, nor are there any saving blessings descending to men, but through him.*m* He now in heaven is engaged in discharging his mediatorial offices. As a Priest, he appears before God interceding for sinners ; as a Prophet, he sends his Spirit, and qualifies instruments for the edification of his people ; and as a King, he rules and protects them, and orders every thing for their benefit.*n*

XVIII. OF REDEMPTION.

As the law was magnified, justice satisfied, the divine government honoured, every attribute glorified by the life and death of Christ,—so also the Church*a* was fully redeemed from earth, from among men, from the curse, and from every sin, unto God, for a price, through a ransom, and by the precious blood of Christ. The unspeakable love and favour of the Trinity was the original cause of Redemption.*b* In a decree and an eternal counsel between the Father, the

k Eph iv. 9, 10. John iii. 13. *l* Is. lii. 13, 14, 15. Acts ii. 24. Rom. viii. 34. and iv. 25. Ps. xlvii. 5. Acts i. 9, 10. and iii. 21. Heb. i. 3. Ps. cx. 1. Acts. x. 42. & xvii. 30, 31. *m* Heb. viii. 6. John xiv. 6. Acts iv. 12. John i. 16. Eph. iii. 8. and i. 3. *n* Heb. ix. 24, 1 John ii. 2. John xvi. 7. Acts ii. 33. John xvii. 2. Matt. xxviii. 18. Eph. i. 22, 23. Acts x. 36.

a Gal. iii. 13. Rev. v. 9. and xiv. 3. Tit. ii. 14. Matt. xx. 28. Acts xx. 28. 1 Cor. vi. 20. Gal. iv. 5. 1 Pet. i. 18. *b* John iii. 16. 1 John iv. 9, 10. Rom. iv. 6—10. Eph. i. 7.

Son, and the Holy Ghost, relating to the Redemption of sinners,^c the Son was chosen to be a Redeemer ;^d it was ordained that He should be possessed of a human nature, that he might be a kinsman, and having a right to redeem his brethren.^e It was decreed that his Person should be placed in the stead of those persons (and of those only) which were given him to redeem.^f In the fulness of time, he was made of a woman,^g under the Law, that he might redeem them that were under the Law ; and all the sins of those who were given to him, were imputed to him. “ And the Lord hath laid on him the iniquity of us all,” * “ and he bare the sin of many.” “ He hath made him (by imputation) to be sin for us,† who knew no sin,” (through natural corruption, thought, or action.) “ I give (saith Christ) my life for the sheep.”|| He bare in his own person, the chastisement which the sins imputed to him deserved.

“ Christ once suffered for sin, the just for the unjust, that he might bring us (for whom he suffered) to God.” Thus he redeemed a numberless throng, by giving a complete satisfaction for all their sins.^h Grace, glory, and every other good thing accrues to them through the Redeemer, and through the Redemption which is in Christ Jesus ; therefore Redemption en-

^c Ps. xl. 6—8. Heb. x. 5—10. Eph. iii. 10. 11. Zech. vi. 13. Is. xlix. 3—7. Acts iv. 28.

^d Ps. lxxxix. 19. Is. xlii. 1.

^e Heb. x. 5. and ii. 14—17. Lev. xxv. 25.

^f Heb. vii. 22, and v. 1. Eph. v. 2. 25. 26. John xviii. 8, 9. and xvii. 2. 9.

^g Gal. iv. 4, 5. Rom. viii. 3.

* Is. liii. 5, 6, 11. 12. † 2 Cor. v. 21 || John x. 15.

^h Is. liii. 5. 1 Pet. iii. 18. Heb. ii. 10, ix. 28. and x. 10—14.

sures their being called, their justification, their sanctification, their perseverance, and their glorification.ⁱ Though it would be improper to say, that he purchased the Holy Ghost for his people, yet on account of the Redemption, and the satisfaction which Christ made for our sins, the Holy Spirit and every good gift pertaining to salvation, is bestowed upon them. Redemption has removed all difficulties, and established communion between heaven and earth. Thus, through this ransom, (the blood of Christ,) they shall be delivered from sin and its results, and they shall be brought into eternal glory.^j

XIX. OF THE INTERCESSION OF CHRIST.

Christ, in his human nature, is constantly interceding for his people in the presence of his Father.^a Christ, when he was upon the earth, gave an excellent pattern of the nature of this intercession in heaven.^b The intercession of Christ for his people was then becoming his humiliated condition; but now that he is ascended to the right hand of his Father, it is suitable to his state of glorious exaltation.^c Christ intercedes with his Father and the Father of his people.^d The Person of the Intercessor is infinitely glorious,—is dear and acceptable to the Father,^e and this intercession is perfectly righteous, as it is the intercession of Jesus

ⁱ Gal. iii. 14, and iv. 5. John i. 16. Col. i. 14, 19. Rom. viii. 32. Tit. ii. 14. Rom. viii. 29, 30, 31, 33, 34. Eph. ii. 6. Heb. ii. 10. John xvii. 24. John vi. 39, 40, and x. 28.

^j John xvi. 7, and vii. 39. Acts ii. 33. Gal. iii. 13, 14, and iv. 4, 5, 6. John xiv. 6. Heb. x. 20. Heb. ix. 12. Matt. i. 21. Eph. i. 7, 8. 1 John v. 11. John vi. 39, 40. Rom. v. 16.

^a 1 John ii. 1. ^b John xvii. *passim*. ^c Heb. xii. 2, Eph. iv. 9, 10. Heb. i. 3, viii. 1, 2, ix. 12, 24, and x. 12. ^d John xx. 17. ^e Matt. xvii. 5.

Christ the righteous, who is the Propitiation.*f* He intercedes for those whom the Father himself loves.*g* It is a prevailing, and an effectual intercession, not only for his Church in general, but also in particular for every individual of his people in all their circumstances and temptations, to the support and increase of all their graces, and that they faint not.*h* Through the virtue and effect of his intercession, they shall be kept in the faith and favour of God, and their services are acceptable in the sight of God.*i*

XX. OF THE PERSON AND WORK OF THE HOLY SPIRIT.

The Holy Spirit is a true God, a real and distinct Person in the Godhead; equal in power and glory to the Father and to the Son.*a* Divine names are given to him;*b*—divine attributes appropriated to him;*c*—divine worship is offered to him,*d* and divine operation have been, and are performed by him, which none other than God could, or ever can perform.*e* Though it is the Godhead of the Three Persons that worketh all things, yet particular works are attributed to each of them; as Creation and Election to the Father; Redemption to the Son; Sanctification and Sealing to the Holy Ghost.*f* To the Holy Ghost is

f 1 John ii. 2. *g* John xvi. 27. *h* John xvii. 24. and xviii. 9. Luke xxii. 32. *i* 1 Kings viii. 22—53. Rev. viii. 3. 4.

a 1 John v. 7. Matt. xxviii. 19. 2 Cor. xiii. 14. Acts v. 3. 4.

b Deut. xxxii. 12. Ex. xi. 5. Is. lxiii. 10. Heb. iii. 7, 9. and i. 1. Ps. lxxviii. 56.

c Heb ix. 14. Ps. cxxxix. 7. and cxlvii. 5. Is. lxiii. 11.

d Is. vi. 3. Acts xiii. 2, 3. Matt. xxviii. 19.

e Gen. i. 2. Ps. civ. 30. Job xxvi. 13. and xxxii. 8. Matt. xii. 28. *f* 1 Pet. i. 2. Eph. i. 13.

also attributed the formation of Christ's spotless human nature in the womb of the Virgin,^g and bestowing on it every gift and grace without measure.^h It was He that inspired those who wrote the Sacred Scriptures.ⁱ It is He that calls, qualifies, and sends his servants to the work of the ministry: and it is his also to grant them success.^j It is He who reprove the world of sin;^k regenerates men;^l leads^m and comfortsⁿ the children of God; and He is to be their resurrection at the last day.^o

The work of the Holy Spirit on those who are to be saved eternally, is a gracious,^p holy,^q effectual,^r and a perpetuals work,—in accordance with the everlasting covenant,^t the effect of eternal love,^u and the fruit of an efficacious Redemption.^v

XXI. OF THE NECESSITY OF THE HOLY SPIRIT'S WORK IN APPLYING SALVATION.

The applying of Salvation is as necessary for the saving of sinners as is its existence; for without such an application, it could answer no purpose to them. It must be applied as well as prepared by an infinite Person, or men will not make use of it, or even receive it though it be ready for them.^a God, foreseeing this from eternity, when he purposed in his eternal love to save sinners, not only ordained his Son to be their

^g Luke i. 35. ^h Is. xi. 1, 2, 3. John iii. 34. ⁱ 2 Peter i. 21. ^j Matt. ix. 38. Acts. xiii. 2. 3. xvi. 5, 7. xx. 28. and ii. 33, 37. 1 Cor. xii. *passim*, Luke xxiv. 49. ^k John xvi. 8. ^l John iii. 5, 8. ^m Rom. viii. 14. ⁿ John xiv. 16. ^o Rom. viii. 11. ^p Eph. ii. 8. ^q 2 Thess. ii. 13. 1 Peter i. 2. ^r Acts ii. 37. ^s Phil. i. 6. ^t Jer. xxxii. 38—40. ^u Jer. xxxi. 3. ^v John. xiv. 26. & xvi. 7. Gal. iv. 5, 6.
^a John v. 40. vi. 44. viii. 24. and iii. 36, Luke xiii. 3, John iii. 3, 5, and xiii. 8.

complete Salvation, but the Holy Spirit also to apply it ; so that none of the objects of his love should be lost for want of applying it, more than for want of providing and completing Salvation for them.*b*

The Spirit is an Infinite Person, and loves the objects equally with the Father and the Son, and is fully as faithful to perform the work which he undertook in the everlasting covenant.*c*

XXII. OF THE CALLING OF THE GOSPEL.

The Calling of the Gospel contains a general publication of good news to lost sinners, through Jesus Christ,*a* and strongly urges them to return to him for their eternal salvation.*b* Where this call is effectual, the promise of God works through it in a gracious,*c* invincible,*d* and saving*e* manner, for the quickening of deceased sinners,*f* the casting down of imaginations in the thoughts of men,*g* delivering them from the power of darkness, translating them to the kingdom of his dear Son,*h* making them willing in the day of his power,*i* and leading them into all truth.*j* All those to whom the Gospel is the power of God in a day of grace, shall at last be received into eternal glory, through our Lord Jesus Christ.*k*

b Jer. xxxi. 33, 34, Ezek. xi. 19, 20. and xxxvi. 25—27. John x. 16. and vi. 37. Phil. ii. 13. *c* John xvi. 7—9, 14. Rom. xv. 13, 30. 1 Cor. ii. 10. Is. xxxviii. 17. & lxiii. 9. Jer. xxxi. 3. John iii. 16. 2 Thess. ii. 13, 14, 16. 1 Thess. v. 24.

a Mark xvi. 15. 1 Cor. ii. 2. Acts iv. 12 Rom. x. 17.

b Is. lv. 1—7. Matt. xi. 28. Prov. viii. 4, 5.

c 2 Tim. i. 9. Rom. viii. 28, 30. Acts ix, 4.

d Ps. cx. 3. and xlv. 5 Rev. vi. 2.

e Rom. i. 16. 1 Pet. i. 5. *f* John v. 25. Eph. ii. 1.

g 2 Cor. x. 4, 5. *h* Acts xxvi. 18. Col. i. 13 *i* Ps. cx.

3. *j* John xvi, 13. *k* 1 Pet. v. 10.

XXIII. OF UNION WITH CHRIST.

Those who are effectually called, are brought into a mystical union with Christ.^a Though they were elected in Christ from eternity, and though he represented them in the everlasting covenant,^b yet are they by nature children of wrath, even as others, enemies to God and alienated from Christ,^c until the Holy Spirit is sent to convince them of sin, to show them their wretched state, to reveal Christ to them, to draw them to him, and to create them in him: then are they members of his mystical body, and branches of the true Vine;^d then he and his salvation become theirs;—then the Holy Spirit dwells in them;—and then they receive every grace from the fulness of Christ.^e This union is near and dear, lively and fruitful, powerful and eternal; for, as the Head liveth, the members shall also live.^f These are no longer in the first Adam as a covenant head, nor under that covenant, nor under its curses; but they are in Christ the head of the covenant of grace, and having a right to all the blessings of this covenant.^g

^a 1 Cor. i. 30. and vi. 17. John xvii. 26. Eph. ii. 21, 22. and iii. 17. Col. i. 27.

^b Eph. i. 4. Heb. vii. 22. 2 Cor. v. 21. 2 Thess. ii. 13. Rom. xvi. 13. 2 Tim. i. 9. Tit. 1. 2. Heb. ii. 13, 14.

^c Eph. ii. 3, 11—13. Rom. xvi. 7. 2 Cor. xii. 2.

^d John xvi. 8—10. Col. i. 13. Eph. ii. 10. and iii. 17. 2 Cor. v. 17. John xiv. 20. vi. 56. xv. 4—7. and xvii. 21. Col. i. 27. 1 John v. 20. 1 Cor. vi. 15.

^e 1 John v. 11, 12. Gal. ii. 20. Col. iii. 3, 4. Heb. iii. 14. 1 Cor. vi. 19. 2 Tim. i. 14. Rom. viii. 11. Col. ii. 19. John i. 14, 16.

^f Rom. viii. 17. Eph. iv. 16. and v. 30. 1 Pet. ii. 5. Col. i. 18. and ii. 7. Gal. ii. 20. John xiv. 19, 20.

^g Rom. v. 12—21. vii. 4. and viii. 1. 1 Cor. xv. 22, 23, 49. Heb. viii. 8—12. Eph. iii. 19. Phil. iv. 19.

XXIV. OF JUSTIFICATION.

Justification is an act of the free grace of God, judging and proclaiming man to be righteous, through imputing to him the righteousness of Christ, which is received by the sinner through faith.^a God manifests his justice, and the honour of his law, as well as his grace and mercy by justifying sinners; for he justifies them "through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, that he might be just, and the justifier of him which believeth in Jesus."^b The righteousness of Christ, through which sinners are justified, is called the righteousness which is of God by faith.^c It would be as improper to attribute the righteousness of Christ to faith, as to attribute the light of the sun to the medium through which it is transmitted to us. Justification includes in itself a forgiveness to the transgressor of all his iniquities, so that he shall not die on their account;^d an exaltation of the person to the favour of God;^e and a bestowing on him a lawful right to enjoy never-ending happiness. It is called the "Justification of life,"^f for the transgressor, through its means, is made an heir of eternal life.^g

^a Is. xlv. 24, 25: and liv. 17, Jer. xxiii. 6. Phil. iii. 9. 2 Cor. v. 21. Rom. v. 15, 19. & iv. 5, 7. & iii. 22, 24, 25, 28, Acts xiii. 38, 39. Rom. v. 1, 11, 17. John i. 12, Dan. ix. 24, Eph. ii. 8.

^b Rom. iii. 24—26. v. 8, 10, 19. and x. 4. Heb. x. 10. Dan. ix. 24, Is. liii. 11, 2 Cor. v. 21, Eph. v. 2, and ii. 7, Rom. iv. 25, Tit. 3, 7.

^c Phil. iii. 9, Gal. ii. 16, Rom. iii. 28, iv. 16, & v. 1, John i. 12,

^d Ps. xxxii. 1, 2, Rom. iv. 3—9, ^e 2 Cor. v. 21. Rom. v. 1, Is. xxxii. 17. ^f Rom. v. 2, 18. ^g Tit. iii. 7, Rom. viii. 30,

XXV. OF ADOPTION.

Those whom God justifies he adopts through Jesus Christ to himself;^a he receives them as children, and bestows on them the liberty and privilege of children. He places his name upon them, and gives them the spirit of adoption, grants them the privilege of coming boldly to the throne of grace, and strengthens them to cry, Abba, Father.^b He sympathizes with them—provides for them, teaches them—protects them—and chastises them as a Father,^c when there is occasion; he will not, however, cast them out, but seal them to the day of Redemption. They are children and heirs.^d

XXVI. OF REGENERATION.

The new birth consists of a gracious and a supernatural change by the might of the Spirit of God, in all who shall be saved to life everlasting, by making them partakers of the divine nature,^a which is a principle of that holy life which effectually worketh in the whole man, and which therefore causes him to be denominated a “new man.”^b The holy nature which is received at the new birth, acts in all who are participators of it in direct contrariety to every corruption, but entirely conformable to God its Creator.^c This

^a Eph. i. 5, Gal. iv. 5, Rom. viii. 17. John i. 12. ^b Jer. xiv. 9. 2 Cor. vi. 18, Rev. iii. 12, Rom. v. 2. and viii. 15. Eph. iii. 12. Gal. iv. 6. Ps. ciii. 13. Prov. xiv. 26. Matt. vi. 30. 1 Pet. v. 7. ^c Is. lxiii. 9, Matt. vi. 30. John vi. 45. Ps. xci. *pass.* Heb. xii. 6—8, 10. ^d Eph. iv. 30. Heb. i. 14. & vi. 12. Lam. iii. 31. 1 Pet. i. 3. 4. Is. lvi. 5. 1 John iii. 1, 2. Matt. xxv. 34.

^a John iii. 3, 5, 8. 2 Cor. v. 17. 2 Peter i. 4. Gal. vi. 15. ^b Eph. iv. 24. 2 Cor. v. 17. ^c 2 Peter i. 4. Gal. v. 16, 24. Col. iii. 9. 10. 1 John v. 1, 4, 18. & iii. 14. Eph. ii. 10. Phil. iv. 13. Ezek. xxxvi. 27. Rom. vi. 12, 13. Heb. ii. 13.

change stamps the entire man with a living representation of God's holiness as the likeness of a child to his father is confirmatory of the relationship.^d God alone is the author of this change, which he generally effects by the preaching of the word. It is in Scripture spoken of under several names, as :—quickenings,—forming Christ in the heart,—partaking of the divine nature,—and circumcising the heart.^e The end of this change is, to bring men to glorify God, by bringing forth the fruits of righteousness; and to purify the soul that it may be meet to hold communion and fellowship with God for ever.^f

XXVII, OF SANCTIFICATION.

All who are invited to Christ and justified by his righteousness, are also sanctified. They receive that virtue from his death and resurrection, which renders them dead to sin, and alive to righteousness.^a Their Sanctification is not imputed, but personal and real.^b The word and Spirit of God dwell in them;^c the power of the body of sin is destroyed, their several lusts are deadened and become feebler from day to day,^d while every grace obtains new strength to the performance of every holy purpose;—for “Without holiness no one shall see the the Lord.”^e Sanctifi-

^d Matt. v. 48. 2 Cor. iii. 18. Rom. viii. 29. ^e John i. 13. and iii. 27. 1 Pet. i. 3, 4. Ezek. xxxvi. 26. Eph. ii. 4, 5. and iv. 24. 1 Tim. i. 14. James i. 18. 1 Peter i. 23. 1 Cor. iv. 15. Philem. 10. Eph. ii. 1, & iii. 17. 2 Cor. v. 17. ^f 1 John. iii. 9, & v. 1, 4. Rom. viii. 17.

^a 1 Cor. vi. 11. Phil. iii. 10. Acts xx. 32. Rom. vi. 5, 6. ^b Heb. xii. 14. 2 Cor. vii. 1. Gal. v. 24. Rom. viii. 13. 1 Pet. ii. 11. ^c John xvii. 17. 2 Thess. ii. 13. Eph. v. 26. Col. i. 11. Eph. iii. 16—19. ^d Rom. vi. 6, 14. Col. iii. 1—4. 1 Pet. iv. 2. Rom. viii. 13. ^e Ps. li. 6, 10. 1 Pet. ii. 2. & iii. 4. Eph. iv. 24.

cation obtains through the whole man ; yet it is imperfect while he is in the world, on account of the corruption which remains in every part of him.^f Hence arises the continual state of warfare which exists in the saints between the flesh^g and the spirit. Though this war will continue, and though corruption will be very strong, often so much so as greatly to injure the saints ; yet, through the intercession of Christ for them, and the renewed assistance of the Spirit of grace, the divine principle shall at length be sufficiently strengthened to overcome.^h They shall grow in grace, perfecting holiness in the fear of God ; the good work which was commenced in them, shall be completed ;ⁱ then shall they have neither spot nor wrinkle, nor any such thing.^j

XXVIII. OF SAVING FAITH, AND ITS EFFECTS.

Saving faith is a gracious principle, instilled into the heart by the Spirit of God,^a by means of which the soul is brought to believe the testimony of God in his word, regarding every thing contained therein ;^b regarding the commandments until they are obeyed,—regarding the threats until they produce a fear of sin,—regarding the promises until they are embraced,^c—in a particular manner regarding the fact that we are

^f 1 Thess. v. 23. 1 Cor. vi. 19, 20. Rom. vi. 13, and vii. 18, 23. 1 John i. 9, 10. Phil. iii. 12. ^g 1 Pet. ii. 11. Gal. v. 17. Rom. vii. 23. Jas. i. 14. ^h Rom. vi. 14. 1 John v. 4. Eph. iv. 15, 16. 2 Pet. i. 4—8, and iii. 11, 13, 18, Phil. iv. 8. Heb. xii. 1, 2, 3. ⁱ 2 Pet. iii. 18. 2 Cor. iii. 18, and vii. 1, Prov. iv. 18. Phil. i. 6. ^j Eph. i. 4, and v. 26, 27. Rev. vii. 14, ^a Eph. i. 19, and ii. 8. Col. ii. 12. John iii. 16, & vi. 35. 2 Thes. i. 11. Heb. xi. 1, & x. 39. Rom. i. 16, & x. 17. ^b 2 Thes. ii. 13. John iv. 42. Acts xxiv. 14. 1 John v. 10, ^c Gen. xii. 1, 4. Is. lxvi. 2. Heb. xi. 7, 8, 13. 1 Tim. iv. 8.

entirely lost and undone sinners, without Jesus Christ, and that, through his propitiation and righteousness alone, we can be saved ;*d* for, through this faith it is that we receive Christ, and depend on him, and on him only for salvation.*e* This is the faith of God's elect, a faith which is the gift of God ; a saving faith ; a justifying faith ; a faith working by love ; a faith which purifies the heart, and which overcomes the world. It is an abiding faith ; a faith unfeigned without hypocrisy. It seeks for God ; it flies to take hold of the hope placed before it ; it lays hold of the strength of the Lord ; it trusts in Him ; it puts on the Lord Jesus Christ ; it feeds upon Him ; and it lives to Him.*f* In degree, it is not as great in one Christian as another, nor as great at all times in the same person.*g* But the least particle of it is of a very different nature from that of the hypocrite, being possessed of those things that accompany salvation.*h* It is never found without good works, these being its natural, necessary, and indispensable fruits.*i*

d Rom. i. 16, 17. iii. 25. v. 17—20. vi. 21, and vii. 9. Acts ii. 37. iv. 12. xv. 11. and xvi. 30, 31. Phil. iii. 9. Gal. ii. 20.
e John i. 12. iii. 14, 15. & vi. 47. Acts iv. 12. & xx. 21. Eph. iii. 17. 1 Tim. i. 15. 2 Cor. v. 17. Rom. viii. 1. Phil. iii. 9.
f Tit. i. 1. Eph. ii. 8. Heb. x. 39. Rom. iii. 28. iv. 13. and v. 1. Gal. iii. 24. and v. 6. Acts xv. 9. 1 John v. 4. 1 Tim. i. 5.
g 2 Tim. i. 5. 1 Cor. xiii. 13. Luke xxii. 32. 2 Thess. i. 3. Is. xlv. 22. Luke xv. 18. Is. xxxviii. 2. Num. xxxv. 15. Josh. xx. 3. Gen. xix. 17. Heb. vi. 18. Is. xxvii. 5. Matt. ix. 20. Ps. xl. 4. Isaiah xxviii. 16. Rom. xiii. 14. Gal. iii. 20. John vi. 54.
h Heb. v. 13, 14. Rom. xiv. 1. and iv. 19, 20. Matt. viii. 10. and xv. 28. *h* Luke xxii. 31, 32. Eph. vi. 16. 1 John v. 4.
i Rom. viii. 17. *i* Eph. ii. 10. James ii. 17—26, Heb. xi. 1—39.

XXIX, OF REPENTANCE UNTO LIFE.

God, by calling some (in age and possessed of discretion) through his grace, gives them Repentance unto Life; or a change of opinion, views, and lives, together with a sincere sorrow for sinning against him.^a And forasmuch as there remains some corruption in the best of men upon earth, and since they, through the deceitfulness of their own hearts, and the temptations of Satan, fall short in many things, God has made provision in the covenant of grace, that when such as believe do offend, they should be renewed through Repentance.^b

Through this evangelical grace, the Holy Spirit makes man palpably sensible of the great evil of sin; through faith in Christ, to become humble, and to hate himself on its account; to hate sin with godly sorrow; earnestly to pray for pardon for past sins; to seek for strength to withstand them in future; and to be quite determined, through the aid of the Spirit, to walk before God, to all well pleasing of him in all things.^c This grace is to continue through the whole of the Christian's life, and this is necessary because the body of death remains, and it is a man's duty to repent, not only of sin in general, but also of his own particular sins.^d

^a Zech. xii. 10, Acts xi. 18. and xx. 21. Mark i. 15. Jer. xxxi. 19. ^b 1 Kings viii. 46. Ps. xix. 12. and li. 3, 4, 7, 10. and lxxxix. 32, 33. & cxxx. 3, 4. and cxliii. 2. Hos. xiv. 1—4. Jer. xxxii. 39. Luke xiii. 5. & xxii. 61, 62. Heb. iii. 13. Jam. iii. 2. ^c Ezek. xvi. 61—63. xviii. 30, 31. and xxxvi. 31, 32. Is. xxx. 22. Ps. li. 4. and cxix. 6, 59, 106, 128. Jer. xxxi. 18. Joel ii. 12. Amos v. 15. Hos. xiv. 2, 4. 2 Kings xxiii. 25. 2 Cor. vii. 11. Luke i. 6. Eph. i. 7. ^d Rom. vii. 24. Ps. xxxii. 5, 6. and li. 7—14. Prov. xxviii. 13. 1 John i. 9. Luke xix. 8. 1 Tim. i. 13, 15. Josh. vii. 19,

There is such a provision made in the covenant for the safety of believers, that though there is no sin so small as to be undeserving of damnation, yet the greatest will not bring him under condemnation who sincerely repents.^e Therefore the preaching of Repentance is always necessary.^f

XXX. OF THE MORAL LAW.

Though Christ fully redeemed his people from under the curse of the Law as it stood in the covenant of works,^a still, the Moral Law, the substance of which was written on the heart of man at his creation:^b which was published by God on Sinai, in the Ten Commandments, to show his authority over men, and “that the offence might abound;” to show the necessity of a Mediator, and to be a school-master to bring us to Christ;^c the same Law which was published by Christ in the Gospel, in two principal commandments, love to God and love to our neighbour; the first springing out of, and acting as a test to the latter,^d—remains a perpetual rule of obedience to man, in relation to his Creator, without the least degree of change under any dispensation.^e This perfect Law is spiritual, righteous, holy, and good. It contains all that the Lord requires of man, without a possibility existing of altering one

^e Luke xiii. 3. Acts xvii. 30. Rom. v. 12. vi. 23. viii. 1, Matt. xii. 36. Is. i. 16, 18. and lv. 7. 2 Sam. xii. 13. ^f Luke xxiv. 47, 48. 2 Tim. ii. 25, 26. Acts viii. 22.

^a Gal. iii. 13. and iv. 4, 5. Rom. vi. 14. viii. 3, 4. and x. 4. ^b Gen. i. 26. and ii. 17. Rom. ii. 14, 15. x. 5. vii. 10. and v. 12, 19. Eccles. vii. 29. Gal. iii. 10. Job xxviii. 28. ^c Exod. xx. 3—17. Deut. v. 6—21. Rom. v. 20. Gal. iii. 24. ^d Matt. xxii. 36—40. and v. 17—48. 1 Cor. ix. 21. Rom. xiii. 8, 10. ^e Rom. ii. 14. iii. 31. and xiii. 8. Matt. v. 48. & xxii. 36—40. Ps. xix. 7. James i. 25,

of the commandments, while God is a Creator and man a creature.^f To honour this law Christ appeared in the flesh, to perform the work of Redemption;^g and this law is written by the Holy Spirit on the hearts of the Redeemed, and thus he renews them to the image of God.^h

XXXI. OF GOOD WORKS.

No works can be good but such as are commanded by God, conformable to his will,^a springing from a good and righteous principle, performed in faith, and with a pure end in view; viz. the promotion of the glory of God: for, as it is necessary that the tree be good before the fruit be good, so a sinner must be reconciled to God, united to Christ, and partake of his Spirit, before he can perform any good action.^b The best actions of the best men are but imperfect, therefore they deserve nothing at the hand of God, nor do they gain Salvation for men;^c yet they are very necessary, being ordained and commanded of God,—

^f Deut. v. 32, 33, and xii. 32. Ps. cxix. 96, 128, 151, 160. Rom. vii. 12, 14. 1 Tim. i. 8. Ephes. v. 1, 2. Jam. ii. 10. Matt. v. 17, 18. ^g Gal. iii. 13. and iv. 4, 5. Romans viii. 3. and x. 4. Matt. v. 17. and iii. 15. Is. xlii. 21, 1 Peter ii. 22. ^h Heb. viii. 10. and xii. 28, 29. Ps. xix. 11. and cxix. 4, 6, 101, 104. Rom. vii. 22, 25. 1 Cor. vii. 19. and ix. 21. Matt. v. 19. Gal. iii. 21. James i. 21—23. and ii. 11. 1 Pet. iii. 8—12. Ezek. xxxvi. 27. Jer. xxxi. 33. Eph. v. 1. Phil. iii. 13, 14. 2 Cor vii. 1. 1 John iii. 3.

^a Rom. xii. 2. Mic. vi. 8. Heb. xiii. 21. Matt. xv. 9. Isa. xxix. 13. 1 Pet. i. 18. 1 Sam. xv. 21—23. John xvi. 2. Rom. x. 2. ^b Eph. ii. 10. James ii. 10, 18, 22. Matt. v. 16. and vii. 16—20. 1 Tim. i. 5. and ii. 9, 10. 2 Tim. ii. 21. John xiv. 15. and xv. 1—8. Rom. xiv. 23. Tit. ii. 10. and iii. 14. ^c Job ix. 2. Neh. xiii. 22. Luke xvii. 10. Rom. iii. 20. iv. 2—5. vii. 16—24. and viii. 18. Eph. ii. 9. Titus iii. 5—7. Job xxii. 2. and xxxv. 7, 8. Psal. xvi. 2. cxxx. 3. and cxliii. 2. Isaiah lxiv. 6. 2 Tim. i. 9. Gal. v. 17.

being ornaments to our profession,—being examples to others,—and having a tendency to pull down the ignorance of foolish men. They are always to be performed to the utmost of our might.*d*

XXXII. OF PEACE OF CONSCIENCE,

Believers in this world enjoy Peace of Conscience *a* Though their consciences be truly awakened to testify for God in unison with the truth, opposing every sin in heart and life, declaring the great evil of sin, the wretched state of a sinner, and his desert of the wrath of God,*b* yet, since the sinner receives the reconciliation, and trusts, through faith, in the sacrifice and propitiation of Christ, the conscience becomes appeased in that which satisfied God,—enjoys true peace through the blood of the cross, and bears witness that we have peace with God.*c* A peaceful conscience will not allow its possessor to live in sin; but it is a tender conscience; ever alive and always faithful to oppose sin of every kind, and boldly to testify against the deceits of Satan, and against the corruptions of the human heart.*d*

Those who profess themselves to have peace of conscience, and yet live in sin, deceive themselves.*e*

d John xiv. 15. and xv. 8. Eph. ii. 10. Tit. ii. 5, 9—12. 1 Tim. vi. 1. 1 Pet. ii. 12—15. Phil. i. 11. Rom. vi. 22. 1 John ii. 29. and iii. 7, 10. Heb. vi. 11, 12. Col. i. 10.

a 1 John ii. 3. iii. 14, 18, 19, 21, 24. and v. 13. Rom. v. 1, 2, 5. *b* Gen. xxxix. 9. 2 Cor. xiii. 8. Rom. vii. 14, 18. 1 Tim. i. 19. Acts xxiv. 16. *c* Rom. v. 11. Heb. ix. 14, x. 19—22, and xi. 4, 5. 2 Cor. v. 19. Rom. v. 1—5. Heb. vi. 11, 18, 19, 2 Cor. i. 12. Rom. viii. 15, 16, 2 Pet. i. 10. 1 Cor. ii. 12. *d* Job xxxi. 30. Deut. xxix. 19. Matt. vii. 22, 23. Rom. vi. 1, 2. Col. iii. 1—3. 2 Cor. vii. 1. 1 John iii. 3. Jude 23, 1 Thess. v. 22. 1 Pet. i. 15. and ii. 11. *e* 1 Thess. v. 3. Deut. xxix. 19, Phil. iii. 18, 19, Jude 12.

Though peace of conscience rests not on the experience of man, on the purity of his motives, nor on the exactness of his conduct ; yet, pure motives, and a walking circumspectly in the ways of God, are truly advantageous to the preserving, and the enjoying of this peace of conscience.*f* The conscience sometimes accuses the believer of sin, and declares him to be deserving of the wrath and chastisement of God, though it does not condemn him.*g* A peaceful conscience is invaluable in prayer, in affliction, and in death.*h*

XXXIII. OF ASSURANCE OF HOPE.

Assurance of Hope, is the result of true peace of conscience, and a careful walk through faith with God ; though hypocrites deceive themselves with a false hope, and a sensual presumption that they are at peace with God, in a good state, and that they shall be saved ;—but their hope shall perish.*a* But those who believe in Christ, love him purely, and endeavour to walk before him in all good conscience, may have an assurance that they are in a gracious state, and rejoice in the hope of the glory of God,—which hope shall never be confounded.*b* This is not a doubtful

f 2 Cor. i. 12. 1 John iii. 19—21. and i. 7. John xiv. 21, 23. Is. xxxii. 17. and lxiv. 4, 5. Ps. xviii. 23, 24, and cxix. 165. Acts ix. 31, John xv. 14. 1 Thess. iii. 13. *g* Ps. li. 1—14, & xxx. 7. Jer. ii. 17. Is. lxiii. 10, Jer. iv. 18. Luke xxii. 61, 62. *h* Ps. lxvi. 18—20, Heb. x. 22. James iv. 8. 2 Cor. i. 5, 6, 12. Ps. lxxiii. 20. 2 Pet. i. 10. 11. Phil. i. 19—23. Luke ii. 29. 1 Cor. xv. 55. Rom. v. 2.

a Job xx. 5. Prov. xi. 7. Is. xxviii. 15, 17, 18. Luke vi. 49. Matt. xxv. 11, 12. *b* Heb. vi. 11, 17—19. 1 John ii. 3, 2 Cor. v. 1. 1 John v. 19. Rom. v. 2, 5.

conjecture founded on a false or feeble hope ; but the “full assurance of faith,” built on the blood and righteousness of Christ, as they are displayed in the Gospel,—the internal manifestation of saving grace in the soul, and the testimony of the Spirit regarding Adoption. The fruit of these things is to make the heart more humble, and more holy.^c A true Christian may be long before he possesses this Assurance, and have to contend with many difficulties before he has a participation thereof,^d yet through the Spirit’s aiding him to make a proper use of the means of grace, the ordinances of God, and teaching him to know those things which were freely given him of God, he may attain unto it without any miraculous revelation.^e It is the duty of every Christian to be diligent in making his calling and election sure, that he may largely taste the love of God, the joy of the Holy Ghost, and pursue his path of duty more courageously, more usefully, and more cheerfully.^f This Assurance may be shaken and injured in many ways, through falling into some sin, grieving the Spirit, losing the light of God’s countenance, and thus walking in darkness;^g but the good seed, the life of faith and love to Christ which God has deposited in the

^c 1 John i. 3, 4, 7. Heb. x. 19—23. Rev. i. 5. 2 Cor. iv. 14, 17. Phil. i. 21. Ps. lxxiii. 8. 2 Sam. xxiii. 5. Rom. xiv. 17. & xv. 13. 1 John iii. 2, 24. Rom. viii. 15, 16, 2 Cor. i. 21, 22, & v. 5. Eph. i. 13, 14. ^d 1 John v. 13, & ii. 28. 1 Pet. v. 12, 2 Pet. i. 10. Rom. xiv. 1, 1 Cor. iii. 1, 2. Heb. v. 11—14. Is. i. 10. Mark ix. 24. ^e John xiv. 26, 27. & xvi. 22. Rom. viii. 26, 27. and xv. 13. 1 Cor. ii. 10, 12. ^f 2 Pet. i. 10. Rom. v. 5. Tit. iii. 5—7. Ps. iv. 6. and cxix. 32. Eph. iii. 17—19. Rom. xiv. 17. Acts ix. 31. ^g So, Songs v. 2, 6. Psal. li. 8, 12, 14, and lxxvii. 1—9. Matt. xxvi. 69—72. Psal. xxxi. 22. Is. i. 10. lvii. 17, 18. and lxiv. 5. Eph. iv. 30.

Christian, cannot be lost ; and the Assurance through the Spirit will be renewed unto him in God's own good time, until which time he shall be kept from falling into despair. The evil of his sin will be manifested unto him, and he will be chastened by the Lord on account of that sin, that he be not condemned with the world ; but he shall be assisted in all his trials, to hope in God ; yes, he hath "hope in his death."

XXXIV. OF PERSEVERANCE IN GRACE.

Those whom God has made acceptable in the Beloved, whom he has effectually called, and whom the Spirit sanctifies, cannot completely and for ever fall from a state of grace, but they shall assuredly be supported unto the end, and they shall be saved.^a Their Perseverance depends not on their own will, but on the unchangeableness of the purpose of God, the election of grace, the power of the Father's love, the sufficiency of the propitiation of Christ, the success of his intercession, union with him, the indwelling of the Spirit within them, the seed of God implanted in their souls, the nature and strength of the covenant, and the promise and oath of God. Founded on these things, Perseverance is certain and unfailing.^b Though they

^h 1 John iii. 9. Luke xxii. 32. Job xiii. 15. Psal. lxxiii. 15: Mic. vii. 7—9. Jer. xxxii. 40. Isaiah liv. 7—10.

^a 2 Pet. i. 10. Phil. i. 6. John x. 28, 29. Job xvii. 9. 1 Pet. i. 5, 9. 1 John iii. 9. Prov. iv. 18. Ps. lxxxiv. 7. 1 Thess. v. 24. John vi. 35, 39, 40. ^b Rom. ix. 16. 2 Tim. ii. 18, 19. Phil. ii. 13. Jer. xxxi. 3. John xiii. 1. Rom. viii. 31, 32, 34—39. and ix. 11. Job xxxiii. 24. Tit. ii. 14. 1 Pet. iii. 18. Heb. x. 10, 14, xiii. 20, and ix. 12, 15. John xvii. 11, 24. Luke xxii. 32. Heb. vii. 25. John xiv. 16, 17. 1 John ii. 27, and iii. 9. Jer. xxxii. 40. John x. 28. 2 Thess. iii. 3. 1 John. ii. 19.

may, through the temptations of Satan and the world, the great power of their indwelling corruption, and the neglect of using the means for their support, fall into sins, and remain in them for some time, and thus displease God, grieve the Holy Spirit, injure their grace, lose their comfort, harden their hearts, sting their consciences, draw a temporal judgment upon themselves, harm others, and disgrace the cause of God ;^c—yet they shall be kept by the power of God through faith to Salvation, though their falls will be felt most bitterly by them.^d

Those who continue to live quietly in sin, and comfort themselves that they are in a gracious state, show evident signs that they are self-deceivers. ^e For, by Perseverance in Grace is not meant the continuing to enjoy and to inherit external Gospel privileges merely ; but a continuance in holiness, diligence, watchfulness, a holy temper and walk, and a scrupulous observance of every duty. There is nothing more opposed to sin than a Perseverance in Grace ; and whosoever shall thus continue in grace to the end, shall be saved.^f

XXXV. OF THE CHURCH.

God has had a Church in the world in every age, and under every dispensation. It contains all the people of God who are now upon earth or in heaven ; it

^c Psalm li. 8—14, Matt. xxvi. 70—74. 2 Sam, xi, 27. Ps. xxx. 7. Is. lxiv. 5, 9, Rev. ii. 4. Sol, Songs v, 6. Is. lxiii. 17. Mark xvi. 14. Ps. xxxii. 3. 2 Sam. xii, 14, ^d 1 Pet. i. 5. Jude 23, 24. Is. liv. 7—10, Jer. ii. 19, iii. 12. and iv. 18. 1 Cor. xi. 32. Ps. lxxxix, 31, 32. ^e Rom. vi. 1, 2. Jude 4. Phil. iii. 18, 19. 2 Pet. ii. 9, 10. Heb. iv, 1, and xii. 14, 15, 16. ^f 1 Pet. iii. 8. and i, 13—16. Rom. ii. 7: Heb. xii: 1, 2: xiii: 7, and vi. 11: 2 Pet. i, 5—8. 2 Tim. ii. 3—5. 1 Cor: ix. 23—27. Matt. xxiv. 13: Rev. ii: 10.

may be viewed as a militant, and as a triumphant Church. The Church militant comprises all the professing Christians, who are diffused over the face of the whole world and it may be considered as a visible, and as a mystical Church.^a

The *general* visible Church which is in the world, includes *all* as members who have been called out and separated for holy ends, to profess the Christian religion, to make use of the word of God and the ordinances of the Gospel. It consists of professing Christians and *their children*; unless the parents by their negligence disinherit them of the privilege of the kingdom of heaven, (H.) or that the children should despise, like Esau, the privilege, or that they should grow up to be persecutors or mockers, to be cast out like Ishmael.^b

The *particular* visible Church is a congregation of the *faithful* and their children, who are gathered together with the officers of the Church, to a place where the true doctrine is preached, the ordinances administered, and the discipline which Christ established in his Church observed.^c

The *mystical* Church is the one which was loved by God, redeemed by Christ, sanctified by the Holy Spirit,

^a Gen. iii. 15. Col. i. 18. Acts vii. 38. Heb. xi. 2—40. Matt. xxv. 1—4

^b Ps. ii. 6. Rev. vii. 9. Rom. xv. 9—12. Eph. iv. 11, 12. 1 Tim. iii. 15. 1 Cor. i. 2. and xii. 12, 13. Matt. xiii. 47. Is. ix. 7. Eph. ii. 19—22. and iii. 15, 21. Acts ii. 39. Gen. xvii. 7, 12. Romans xi. 16. Deut. x. 15. Ezek. xvi. 20, 21. xlv. 16, 18. and xlvii. 22, 23. Jer. xxx. 20. Ps. cxlvii. 13. Is. lxxv. 23. and lxxvi. 22. Joel ii. 16, 17. Esther x. 3. Neh. ii. 10. Ps. xc. 16. Prov. xxii. 6. Acts ii. 39. 1 Cor. vii. 14. and x. 2. Eph. ii. 13. and vi. 4. Mal. ii. 15. Is. xlv. 3, 4, 5. Gen. xxi. 9, 12. Gal. iv. 30. Gen. xxv. 33, 34. Hab. xii. 16.

^c 2 Cor. i. 1. Gal i. 13, 22. 1 Thess. i. 1. Acts xv. 41. 2 Cor. viii. 1. 1 Cor. xiv. 34. Rom. xvi. 4. Col. iv. 15. Rev. i. 11, 20. and ii. and iii.

and which he will present to himself a Church without spot or wrinkle, or any such thing. The true Church can be but *one*, “she is one;” and Christ is her only Head, her Prophet, Priest, and King.^d

XXXVI OF CHURCH COMMUNION.

The saints, by virtue of their union with Christ their Head, are united to each other; there is a particular communion between them, the one being partaker of the other's gifts and graces,^a and it is incumbent on them to perform such duties toward each other which may serve for their mutual benefit and edification.^b Those who profess Christianity ought to unite with one another, in the public worship of God. They ought to love each other as brethren, and do good, especially to the household of faith, through dispensing to each other's necessities according to their abilities in their several stations.^c

But the spiritual or religious fellowship which subsists between them as Church Members, by no means weakens any natural relationship, nor does it annihilate or take from them in the least degree, any right or

^d Eph. ii, 4, Rom. v, 8. 1 John iv. 10, Eph. v, 25. Acts xx: 28: 1 Pet. i: 2. Acts xx. 32. Eph: i, 10, 22, 23. and v. 23, 25—27, 32. Sol. Songs vi, 9, 1 Cor. xii. 13, 20, 27. Matt. xvi, 18. Col. i. 18. Heb. xii. 23: Acts iii. 22, Heb. iv. 14, 15. and vii. 25, 26. Psal. ii. 6. and xlv. 13—15.

^a 1 John i. 3. Eph. iii. 17—19, and ii. 5, 6. 1 Cor. xii. 25—27. 1 John iii. 14. Eph. iv. 3—6. Acts ii, 42. & iv, 32. ^b Rom. i. 11—14. and xv. 5—7. 1 Thess. v. 11—14. Eph. iv. 15, 16. 1 Cor. xii, 7. iii, 21, 22. and xiv. 12, 40, ^c Luke ix. 49, 50. Eph. iv. 3—7, Heb. x. 24, 25. Acts ii. 42—45. Is. ii. 3, 1 Cor. xi. 20, 1 John iii, 16—18. Acts xi. 29, 30. Gal. vi, 10. Rom: xii. 5. Mal. iii. 16. Gal. vi, 2. Col iii. 16. Heb, iil. 13. 1 Pet. iv. 10, 11. 1 Thess. v. 14.

claim which they may have, personally or civilly, in things pertaining to this life.^d

XXXVII. OF THE ORDINANCES OF THE GOSPEL.

Christ, the Head of the Church, has established ordinances, means, and order of worship, to be attended to in his Church, and by his people individually, domestically, and congregationally.^a God, through these ordinances, which are preaching, reading, hearing the word, praying, praising, teaching each other, conversing with each other, employing every branch of Church discipline, and attending to the sacraments of Baptism, and the Supper of the Lord,^b gives grace, and cherishes and increases the grace which he gives.

These ordinances are to be observed particularly on the Lord's Day, (the first day of the week,) which has been sanctified to be entirely spent in the service of God.^c The ordinances are to be observed at other periods also. We have no special rules with regard to the length of time to be employed in their observance,

^d Exod. xx. 15. Eph. iv. 28. Acts v. 4. 1 Cor. vii. 24, 39. 1 Pet. iii. 7. 1 Tim. v. 1, 2, 3. Eph. vi. 1—9. 1 Tim. v. 17. Rom. xii. 6—16.

^a Deut. v. 32. 33. and xii. 32. Jos. xxiv. 14. Mark. xii. 33. Col. ii. 23. John xx. 23. Eph. iv. 11—14. Psalms cxix. 68. Prov. viii. 34. 2 Cron. xxxiv. 31. Luke i. 6.

^b Matt. xxviii. 19. Mark xvi. 15. Acts x. 42. 1 Tim. vi. 3. 2 Tim. iv. 2. Rev. i. 3. Acts. xv. 21. John v. 39. James i. 22. Acts x. 33. Matt. xiii. 19. Heb. iv. 2. Is. lxvi. 2. Phil. iv. 6. Eph. ii. 18. Col. iii. 17. Ps. lxxv. 2. John. xiv. 13, 14. 1 Pet. ii. 5. Rom. viii. 26. John v. 14. Ecc. v. 1, 2. Heb. xii. 28. James v. 16. Mark, xi. 24. Matt. vi. 12—15. Col. iv. 2. Eph. vi. 18. 1 Cor. xiv. 14. Ps. lxxiv. 7. Col. iii. 16. Eph. v. 19. James v. 13. Heb. iii. 13. and x. 24, 25. Acts ii. 42. Mal. i. 11. John iv. 21. 1 Tim. ii. 8. Jer. x. 25. 2 Sam. vi. 18. Acts x. 2. 1 Pet. iii. 7. Matt. vi. 6. ^c Exod. xx. 8. Is. lvi. 6, 7. Acts xx. 7. 1 Cor. xvi. 1, 2. Rev. i. 10. 2 Tim iv. 2.

of the manner, nor of many other circumstances connected with it, but the Church is to judge, and to act according to the general rules. Let every thing be done in love, unto edification, decently and in order.*d*

XX XVIII. OF BAPTISM.

Baptism is an ordinance of the appointment of Christ, as a King in his Church, and to continue therein to the end of time.*a* It is to be administered only by the ministers of his appointment and mission,*b* to be administered properly by sprinkling or pouring water on the baptized, in the name of the Father, and of the Son, and of the Holy Ghost.*c* This ordinance should be administered only once on the same person.*d* Professing Christians and their children, have a scriptural claim to this ordinance.*e* It denotes a death unto sin, and a newness of life unto righteousness.*f* This ordinance is not indispensable unto salvation, yet it is a sin wilfully to neglect it, as such neglect would be a disobedience of Christ's positive command.*g* It is

d 1 Cor. xiv. 26, 40. and xvi. 14. Eph. iv. 2, 15, 16.

a Matt. xxviii. 19, 20. Col. ii. 11, 12. Gal. iii. 27. John i. 33. Rom. vi. 3—6. John iii. 26. & iv. 1, 2. *b* Matt. xxviii. 19. Heb. v. 4. *c* Matt. iii. 11. & xxviii. 19. Acts viii. 36, 38. & x. 47. 1 Pet. iii. 20, 21. Mark vii. 4, 8. Luke xi. 38. 1 Cor. x. 2. Heb. ix. 10. 1 Pet. i. 2. Heb. x. 22, and xii. 24. Isa. lii. 15. Ezek. xxxvi. 25. Acts i. 5. and ii. 33. *d* Eph. iv. 5. *e* Mark xvi. 15, 16. Acts ii. 41, and xvi. 33. and viii. 37, 38. 1 Pet. iii. 21. Acts ii. 38, 39. Gen. xvii. 7. 1 Cor. x. 1, 2. Isa. lii. 15. 1 Cor. vii. 14. Gal. iii. 9, 14. Col. ii. 11, 12. Ps. cxxvii. 3. Isa. xl. 11. Mark x. 13—16. Luke xviii. 15. 1 John ii. 12, 13. 1 Cor. 12, 13. Gal. iii. 27—29. *f* Rom. v. 18. Eph. ii. 3. Isa. lxiv. 6. Job xiv. 4. Psal. li. 5. Zech. xiii. 1. Heb. ix. 12—14. and xii. 24. 1 John i. 7. Gal. iii. 27. Tit. iii. 5. Rom. vi. 3—7. Col. ii. 11—13. Eph. v. 26. John iii. 5, 8. *g* Gal. vi. 15. Acts viii. 13, 23. Exod. iv. 24—26. Luke vii. 30. Mark xvi. 16.

to be administered publicly in the congregation, unless there exist circumstances to render that inconvenient.^h

XXXIX. OF THE LORD'S SUPPER.

The Lord's Supper, in the same manner as Baptism, is an emblematical and a sacramental ordinance; and only these two are thus emblematical and sacramental.^a In this ordinance, through breaking, giving, and receiving the bread, giving and receiving the cup, and drinking thereof,—our Lord's death is shown in the Church, till he shall come on the clouds.^b This is done by his command, in remembrance of his Person, his love, his humiliation, his suffering, his death, and his all-sufficient propitiation;^c and that we might thus profess that we truly receive him, believe in him, love him, feed by faith upon him, are united to him, to each other in him, are good soldiers of his, and that we live to him who died for us.^d

This ordinance is for the nurture and growth of grace; to be frequently used in the Church by those members who can properly discern the body of our Lord, examining themselves, and doing this in remembrance of him.^e Ministers of the Gospel are to distribute this ordinance after the example of Christ; they are to set apart the elements of bread and wine, by prayer and thanksgiving; to break the bread, to

^h Acts ii. 38, 39. and x. 2—43.

^a 1 Cor. xi. 23—26. x. 16, 17, 21. and xii. 13. ^b Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. 1 Cor. xi. 26, ^c 1 Cor. xi. 25. and v. 7. Heb. xii. 2—4. ^d John i. 12. and vi. 53—58. Eph. iii. 17. 1 Cor. x. 17. 2 Tim. ii. 3, 4. 2 Cor. v. 15. Rom. xii. 1. ^e 1 Cor. xi. 26, 28. Acts ii, 42, 46. and xx. 7. Heb. ix. 26. John vi. 54—57.

take the cup, and to partake of the elements themselves, and then to distribute them to the Church.^f The ignorant, and those who are openly profane, or such professors of the Gospel as have fallen into some sin, and remain impenitent and unchanged in their conduct, are unsuitable to be partakers of the Lord's Supper; and if they partake, they will be guilty of the body and blood of Christ, and they will eat and drink damnation unto themselves.^g

XL. OBEDIENCE TO THE CIVIL GOVERNMENT.

God, the chief Governor, and King of all the world,^a has ordained Kings and those who are in authority, to govern under him, for his own glory, and the common benefit of the people.^b He has invested them with authority to be the terror of evil doers, to avenge on them when occasion requires, and to be the support and protection of such as do well.^c All the subjects are bound to reverence them, to honour them, to obey them in every thing which accords with the word of God,^d to pray, and to give thanks for them, to have respect, and to give obedience to their laws, and to pay all taxes, tributes, &c. which are required by them, without murmuring, concealing, or defrauding.^e We ought to consider

^f 1 Cor. iv. 1, 2. Rom. x. 15. Matt. xxviii. 19, 20. 1 Cor. x. 16. Mark xiv. 23, 24. ^g 1 Cor. x. 20—22. and v. 6—13. 2 Thess. iii. 6, 14, 15. Matt. vii. 6. Psal. i. 16, 17. 2 Cor. vi. 16, 17. 1 Cor. xi. 27, 29, 30.

^a Ps. xlvii. 2, xcv. 3. & ciii. 19. Dan. iv. 34, 35, 37. Jer. x. 10. Prov. viii. 15, 16. 1 Tim. vi. 15. ^b Rom. xiii. 1, 2, 4. Ps. xxi. 5. and lxxxii. 3, 4. Is. xlix. 23. & lx. 16. Ps. cxxxviii. 4, 5. Rev. xxi. 24. Ezra vii. 27. ^c Rom. xiii. 3, 4. 1 Pet. ii. 14. ^d Rom. xiii. 1. 1 Pet. ii. 13, 17. Tit. iii. 1. 2 Pet. ii. 10, 11. Jude 8, 9. ^e 1 Tim. ii. 1, 2. Ezra vi. 10. Neh. i. 11. Ps. xx. and lxxii. 1. Prov. xxiv. 21. Exod. viii. 8, 9. Jer. xxix. 7. Rom. xiii. 5—7.

our obligations to honour the King, and to obey him, as arising from the ordinances and authority of God, to whom the King is a minister, and not as being depended on any moral virtues in the Governor.*f*

XLI. OF DEATH AND THE STATE OF MAN AFTER DEATH.

Death is the separation of soul and body from each other for a time.*a* Though man in his created state was not liable to death, yet, forasmuch as he sinned, every man is rendered subject to death: "It is appointed unto men once to die."*b* The godly and ungodly are open to death, the one like the other;*c* but the godly are delivered by Christ so far from being injured by death, that it is an actual gain to them; but to the ungodly the loss will be unspeakable, and an introduction to eternal death.*d* At death, the bodies shall be returned to the earth and shall see corruption, but the souls are spiritual, they shall neither die nor sleep, but at once shall be borne to stand before the throne of God.*e* Then the perfect spirits of the just shall be received into glory, and there, in the perfect enjoyment of God in Christ, they will wait the redemption of their bodies.*f*

But the souls of the unjust shall be hurled into hell, where they shall be kept in pain, in uttermost dark-

f Rom. xiii. 4, 6. 1 Pet. ii. 13, 14, 15, 17. Tit. iii. 1, 2,

a Gen. iii. 19. Eccles. xii. 7. Acts xiii. 36. Luke xxiii. 43.
b Rom. v. 12, and vi. 23. Ps. xc. 3. Heb. ix. 27. *c* Ps. xlix. 7—10. Eccles. ix. 2. *d* Phil. i. 21. Luke ii. 29. 1 Cor. xv. 55. Ps. xxiii. 4. Luke xii. 20. and xvi. 22, 23. *e* Eccles. xii. 7. Acts xiii. 36. Luke xxiii. 43. Heb. ix. 27. *f* 2 Cor. v. 1—4, 8. Phil. i. 23. Hebrews xii. 23. 2 Tim. iv. 6, 7, 8. Acts iii. 21. Eph. i. 10, 14. Rom. viii. 23.

ness, to the judgment of the great day. There is no other than these two places, for departed spirits,*g*

XLII. OF THE RESURRECTION.

All the dead, just and unjust shall rise at the last day; then, those who shall at that period be alive, and who have not tasted of death, shall all be changed.*a* And notwithstanding the number of bodies which shall have been buried and mingled with the dust of the earth, they shall all arise individually, entirely, and generally, those who have done good, and those who have done evil, through the power, and in obedience to the voice of the Son of God. Every soul shall be reunited to its own body; the body which was committed to the earth shall rise, the same in substance, but different in quality and form.*b* This truth is certain, being declared by the clear testimony of the word, and by the examples in the Old and New Testament of some who have arisen. The body is a companion to the soul, whether in a state of sin or of holiness; and since there will be a general judgment, there must also be a general resurrection.*c* The resurrection of Christ proves that of the saints; he rose as the first-fruit, he redeemed the entire man, body and soul, and all the person is united to him, and so is also all the true Church; and by virtue of its

g Luke xvi. 22, 23. Job xviii. 18. and xxvii. 8, Acts. i. 25. Jude 6, 7. 1 Pet. iii. 19.

a 1 Thess. iv. 16.—18, 1 Cor. xv. 51, 52. *b* John xix. 25—27. Luke xxiv. 39. Matt. xxii. 31, 32. Dan. xii. 2. 1 Cor. xv. 42—44. Acts xxiv. 15, John v. 28, 29. *c* 1 Kings xvii. 22, 2 Kings iv. 35, & xiii. 21. Matt. ix. 21. Luke vii. 15. John xi. 44. Acts ix. 4.

union to him, and by virtue of his resurrection as its Head, they shall be raised in strength, glory, and incorruption, in the likeness of his own glorious body.^d The bodies of all the unrighteous shall be raised by Christ as a just and mighty Judge, to shame, contempt, and everlasting pain. To the unrenewed man, the Resurrection may appear improbable, if not impossible ; but those who believe the word of God, believe also in the Resurrection, and the doctrine is of the greatest importance and replete with comfort to the children of God. To deny these facts is a contempt of the truth and power of God, and undermines the foundation of the saints' hope.^e

XLIII. OF THE GENERAL JUDGMENT.

God has appointed a day in which he will judge the world in righteousness by Him whom he hath ordained.^a The justice of God requires such a day ; the convictions of the natural conscience are testimonies of its certainty ; the relationship which exists between God and his people shows its necessity ; the exaltation of Christ is an indubitable proof that such a day will come ; and the special testimonies of the word of God, render every doubt on this subject nugatory.^b God appointed the judgment day for the purpose of displaying the glory of his love and grace in the salvation of the Church ;^c the glory of his jus-

^d 1 Cor. xv, 21—23, 42—50. 1 Cor. vi. 20. John vi. 40. Matt. xxii. 32. Acts xvii. 18, 32. ^e Dan. xii. 2. John v. 29.

^a Acts x. 42. and xvii. 30, 31. John v. 22, 27. ^b 2 Thess. i. 6, 7. Rom, ii. 15. and xiv. 9—12. Matt. xxv. 31.—46. 2 Cor. v. 10. 1 Thess. iv. 16. 17, 2 Thess. i. 7, 10. Jude 14, 15. Acts xvii. 31. Rev, i. 7. ^c Matt, xxv, 31. Rom, ii, 5, 6. Phil. ii. 9, 10, 11. 1 Thess. i. 10.

tice and power in the damnation of the unrepenting sinner;^d and the glory of his righteous government over all men, in all things, and through all ages,^e by judging "every man according to his works." God has ordained Jesus Christ to be the Judge of the world, that he (who at his first coming humbled himself, concealed his glory, and suffered himself to be despised,) should appear the second time to all, in infinite greatness and glory.^f Christ will therefore be the Judge; and the subjects of his judgment will be men and devils;^g the rule by which its proceedings will be regulated is found in the books which will then be opened; and the time when this will take place, will be the day appointed for this purpose. This is sure to be, a general, a just, and a final judgment on every subject; irrevocable, and eternal.

Christ was pleased clearly to manifest that there would be a Judgment, to restrain men from sinning presumptuously, and to comfort the Righteous under their afflictions.^h Though the day is appointed in which he will judge the world, yet it has not been his pleasure to specify when it will occur, that men might be careful, always watchful, and ever keeping themselves prepared.ⁱ

^d Rom. ix. 22, 23. iii. 19, ii. 5. & iii. 5. 2 Thess. i. 6—9.

^e Gen. xviii. 25. 1 Sam. ii. 10. Psal. l. 3—6. xcvi. 13, and xcvi. 9. Jude 15. Rom. ii. 4, 5.

^f Acts. x. 42. Phil. ii. 6—9. Rom. xiv. 9. Matt. xxvi. 64, and xxv. 31.

^g 1 Cor. vi. 3. 2 Pet. ii. 4. Jude 6.

^h John v. 27. Matt. xii. 36, 37, & xxv. 31. 2 Thess. i. 5—7, Luke xxi. 27, 28, Rom. viii. 23—25.

ⁱ Matt. xxiv. 36—44. Mark xiii. 35—37, Luke xii. 35, 36. 2 Pet. iii. 11, 14. Rev. xxii. 20,

XLIV. OF THE ETERNAL STATE OF THE RIGHTEOUS AND UNRIGHTEOUS.

In the General Judgment the Righteous and the Unrighteous shall be fixed in their eternal habitations, where there will never be a change of place, of state, or of circumstance.^a Through the power of the sentence of condemnation, proceeding from the mouth of the Judge in the great day, to the multitude of Ungodly at his left hand—"Depart from me, ye cursed," &c.^b they shall go away into everlasting punishment. This is sure to be a just punishment, since it is the Omniscient who knoweth every secret thing, that will punish them,—the Judge of the whole earth,—the essentially just God, to whom it is impossible to wrong a man in his matter.^c Their punishment will comprise the entire extinction of every happiness, comfort, and hope; the suffering of undescribable torments, as it proceeds from the Lord, and from the glory of his might,^d "their worm dieth not, and the fire is not quenched;"—their being cast into the lake which burneth with fire and brimstone, into outermost darkness, bound hand and foot, weeping and wailing and gnashing their teeth, without intermission and without end.^e

^a Heb. vi. 2. Matt. xxv. 46. ^b Matt. xxv. 41, 46.

^c Gen. xviii. 25. Deut. xxxii. 4. Lament. iii. 36.

^d Matt. vii. 23. and xxv. 41. Luke xvi 24. Rev. xiv. 11. Jude 7. Matt. iii. 12. Mark ix. 45. Jude 13. Matt. xiii. 42, 50. and xxvi. 24. 2 Thess. i. 9.

^e Mark ix. 44, 46, 48. Rev. xix. 2. Matt. xxii. 13. Gal. vi. 7, 8. Job. iv. 8. Prov. xxii. 8. 2 Thess. i. 8. Matt. xxv. 46. Prov. xvi. 4. Job. xxi. 30. Matt. v. 26. Rom. ix. 22. Is. xxxiii. 14. Ps. xi. 6. Jer. xxx. 23. 2 Thess. i. 9.

But the righteous at the benign call of the Judge shall enter upon life eternal; upon a life perfectly exempt from sin and its results; upon a life of the full enjoyment of every felicity, glory, and comfort, which it is possible for the perfected man to enjoy.^f To gaze at the glory of the Lord, shining in all the perfections of his nature; living at continual peace with him; admiring him; loving him; rejoicing in him; serving him; and being assimilated unto him, will be the substance of this glory: and its endless duration, will be the crown of its excellency.^g This eternal glory of the saints is spoken of in Scripture, as an “entering into the joy of their Lord;” an “eternal weight of glory;” a “being satisfied with the image of God;” and a reigning with Him uninter-
ruptedly, and interminably !^h

^f Matt. xxv. 34, 46. 1 John ii. 25. Tit. i. 2. Rom. viii. 30. Phil. i. 23, Matt. xxv. 21, 23. 2 Cor. iv. 17. Psal. xvi. 11. and xvii. 15. 1 Thess. iv. 17, 18. 2 Thess. i. 7, 10. 1 John iii. 2. Col. iii. 3, 4. 2 Tim. ii. 12. ^g 2 Cor. iii. 18. 1 Cor. xiii. 12. Phil. iii. 21, 1 John iii. 2. ^h Matt. xxv. 21. 2 Cor. iv. 17. Psal. xvii. 15. 2 Tim. ii. 12. Rom. viii. 17. 1 Peter i. 4. Matt. xxv. 46.

APPENDIX.

(A.) Page 12.

So greatly has the attendance at these Associations increased, that, now, the largest Chapel in Wales or in England would often be found far too small to accommodate half the hearers, which frequently amount to ten, fifteen, and sometimes even to twenty thousand. The services are therefore held in the open air. In the Evangelical Register for July, 1826, a very interesting letter appears on this subject; written, it would seem, by an English Minister, who was present on one of these occasions.

(B.) Page 35.

By *Private Societies*, is not meant *secret*, but *separate*, or *apart from* the world. The Private Society is generally held in the Chapel: and the most convenient day of the week for to hold it, is generally mentioned by public notice in one of the services of the previous Sabbath.

(C.) Page 38.

The Monthly Meeting occupies a part of two days. The order of the Services is as follows:—

First Day.—Private Society at one o'clock; and two Sermons at four o'clock, p. m. (called, in England, a Double Lecture.)

Second Day.—Private Society at eight o'clock; and two Sermons at eleven, a.m.

(D.) Page 38.

By *Publication* is meant the list of places which a Preacher draws out before he commences his journey through any part of the Principality at which he purposes to preach; specifying, also, the day and hour. This he sends, beforehand, to the Monthly Meeting of the County he intends visiting, by one of

the Leaders of that County, from the Association, where all the Leaders and Preachers meet; and the Monthly Meeting takes care to forward the intelligence to every place mentioned. It is to be borne in mind, that the Preachers of this denomination are all *Itinerants*, like the Apostles of old, and their great Master, who *went about* doing good. Though their labours are more confined to the several Societies or Churches of their own County, at all of which they officiate frequently during the year, yet they generally, once during the twelve months, or oftener, if circumstances permit, leave their home and family circle, to make a tour of some distant part of Wales, which occupies a month or two of their time. During this period they preach twice *every day*, and, occasionally, three times; always at different Chapels, from three to ten miles distant, the one from the other. They travel through all weathers; and often, when in the greatest need of comfort, are obliged, in many instances, to put up with accommodations ill suited to the requirements of a wearied and weather-beaten traveller. But, where this is the case, they feel content; being well aware that the poor people, who open their doors for their reception, do *all they can* to make them comfortable. Every Society or Church raises a fund, by the monthly free-will pence contributions of its Members. Out of this, a trifle, scarce a tithe of the compensation, bestowed ordinarily for a discourse in England, is given to them after each sermon, with which they depart perfectly satisfied. Their *reward* is in Heaven.

(E.) Page 39.

It is an invariable rule in this Connexion, that each County bear and discharge the expence incurred in building its own Chapels, unless it be too poor. In that case, if it be in North Wales, the other Northern Counties assist it: if in South Wales, the other Southern Counties act in the same brotherly manner.

(F.) Page 41.

The order of the *public* Services at the Association is the following:—

Afternoon of the First Day.—Two Sermons at four o'clock.

Morning of the second day.—Two Sermons at six, and two at ten o'clock.

Afternoon of the Second Day.—Two more Sermons at two, and two again at six o'clock.

(G.) Page 44.

A practice has prevailed among the Welsh Calvinistic Methodists, which on account of its seeming want of order, has drawn down upon them, not only the calumny of enemies, but also the disapprobation of many true and enlightened

friends of religion; viz. JUMPING, accompanied by loud expressions of praise, during the solemnization of public worship. The object of this note is not to endeavour the conviction of any with regard to its being a necessary part of the worship of God,—but merely an explanation of its nature, (which is very limitedly understood,) and an attempt to prove that it is neither such an innovation, nor so great a crime, as some regard it to be.

It is the effect of *great joy*; and, excepting in the particular of praising God aloud, is minutely, though unintentionally, described by Mr. Walker, a standard author, in his *Elements of Elocution*, page 337, Second edition. He says, “When it” (joy) “is sudden and violent, it expresses itself by clapping the hands, raising the eyes toward heaven, and giving such a spring to the body, as to make it attempt to mount up as if it could fly.” It has been supposed by some, that this is deemed a necessary qualification to prove the piety of a Member of this denomination: but, when such are told, that many of those who are classed among the most consistent and spiritual individuals, have never been known thus to be affected, it is to be hoped that none will in future harbour an idea so erroneous.

It would seem that this practice was not unknown under the Old Testament dispensation, for it is recorded in 2 Samuel, vi. 16, that, “as the Ark of the Lord came into the City of David, Michal, Saul’s daughter, looked through a window, and saw King David *leaping and dancing* before the Lord; and she despised him in her heart.” If the king of Israel was despised for thus jumping for joy, no wonder that the poor of Wales should meet with no better treatment. Matthew Henry has an excellent note on this historical fact,—“If we can approve ourselves to God in what we do in Religion, and do it as before the Lord, we need not value the censures and reproaches of men. If we appear right in God’s eyes, no matter how mean we appear in the eyes of the world.” The circumstance just cited, does not seem to be either a singular or a solitary instance. In the book of Lamentations, v. 15, an allusion is made to it as a thing of neither uncommon nor individual occurrence. “The joy of our heart is ceased; *our* dance is turned into mourning.” Again, Psal, cxlix. 3. “Let *them* praise him in the dance,” &c.

Under the New Testament dispensation, the instance of the lame man, on whom Peter performed the cure, is a fact worthy of notice, Acts, iii. 8. “And he *leaping up stood and walked*, and entered with them” (Peter and John) “into the Temple, walking, and *leaping, and praising God*.” Did Peter reprove him for disorderly behaviour? If he did, St. Luke the penman, has forgotten to say so. Probably it will be said, that he leaped merely to show the reality of his cure. That he *stood, and walked, and entered into the Temple*, were amply sufficient for that purpose, for he could do neither before. Surely it is more reasonable to suppose that, if he had no

higher end in view, he would have been afraid, immediately with such violence to exercise his limbs, lest, unfortunately, they might snap; and to be so prodigal of his newly-acquired strength, lest perchance he might again lose it. Surely it is more reasonable to suppose, if this were his only motive, that he would have gone home to show himself to his friends, and to those who had that morning borne him to the Temple Gate, instead of entering into the Temple. And how incompatible would it have been for him to have leaped to show his cure to be complete, at the same instant that he was praising God! Those that worship God, must worship *in spirit and in truth*. But to proceed, Luke, in the 6th chapter, and 23rd verse quotes very remarkable words of our Saviour himself, who introduced the New Testament dispensation, "Rejoice ye in that day, *and leap for joy*." To attempt an explanation of so clear a passage, would be to offer an insult to the understanding of the reader of this article.

But this body of Christians, together with jumping, break out into loud expressions of praise. There are many Scriptural precedents for this. In Job, xxxviii. 7. these words may be found, "the morning stars" (the Angels) "sang together, and all the sons of God," (the Angels,) *shouted* for joy. Again; Ezra iii. 11, &c. "all the people *shouted with a great shout*, when they praised the Lord." Again, in Luke, xix. 37, 39, it is said, that the disciples attendant on the entry of our Lord to Jerusalem, "began to rejoice, and to *praise God with a loud voice*:" and, when the Pharisees bade the Saviour rebuke his disciples, He answered,—“If these should hold their peace, the stones would immediately cry out.” And it further appears, that these disciples were guilty of what some would certainly, in these days, consider as great an extravagance as jumping. They stripped themselves of their garments to carpet the highway about to be trodden by the poor beast which was to carry the Lord. Was this decorous? Had this question been put to the Pharisees, they would very probably have answered, "No;" as such conduct was very likely, deemed by them, to be more befitting the inmates of a lunatic assylum than rational beings, and followers of the amiable Jesus. Yet, He, whose eye was ever open to detect improprieties, did not blame them; but on the contrary, it seems to be intimated, that he was pleased with this their act of respect.

Possibly, it will be a matter of doubt with many, whether one instance, excepting in Wales, can be adduced of any civilized individual giving way, in these enlightened days, to such *strange and unbecoming gestures*, as some deem them to be. Though at last completely dragged off Scripture ground the Palm will not yet be yielded. It has been said in commendation of the fine feelings of a living statesman residing in England, that, when he was informed his Bill for emancipating Slaves had passed through the Commons House of Parliament, he actually jumped of the ground, clapped his hands, and loudly exclaimed "God, be praised!" or words to that

effect. And shall the Welsh Mountaineer be branded as an enthusiastic fool if he jump for joy, when the Holy Spirit reveals to him a way of escape to his own soul from the fetters of sin, and from the power of the Destroyer? Would it be strange to hear, that a prisoner, under sentence of death, thus gave vent to his feelings, when his Sovereign sent him a free pardon? Surely not: neither is it to be wondered at, that those who have already been liberated from the errors of Druidism, and afterwards from the superstitions of Popery, when they now again see a Saviour ready, and willing, and able to rescue them from the jaws of eternal death, should thus testify the genuine feelings of their bosom. One additional instance forces itself on notice, which will prove this practice to have a more frequent and more general existence, even in England, than some perhaps have considered. The case certainly is very analogous. Who, that has frequented the Public Meetings of the *Religious Societies*, even in the Metropolis of Great Britain, has not heard the stamping of feet, the clapping of hands, and the deafening applauses which prevail there? Is this essential? Is this decorous? Surely, those who are guilty of this practice will not, cannot, in future blame their less refined Brethren of the Principality for being the subject of the same emotion in kind, though perhaps a little stronger in degree; and so it should be; for, in England it is done generally in praise of man; in Wales, always in praise of God.

It is hoped, that this article has not been misunderstood. It was not written with any intention to hurl weapons of war against those who do not thus testify their internal joy, but merely to hold up a shield for the defence of those who do. The Preachers of this Connexion have been said to encourage jumping; nothing can be more false. And the whole denomination have been called Jumpers, as if jumping were the whole or at least the chief part of their religion; this is unfair and unwarrantable. Let it henceforward be kept in mind, that jumping for joy, (to speak logically,) is *not an essential mode, or attribute, but a mere accident, or non-essential of Welsh Calvinistic Methodism.*

(H.) Page 96.

Every Member who has children, is enjoined to bring them, at the earliest dawn of reason, to the Private Society, or Meetings of the Church, (into which they are initiated by the ordinance of Baptism,) where, unless they manifest any immorality of conduct, they are allowed to remain with their parents, entitled to the instructions, admonitions, and watchful care of the Society, and subject to its discipline. But they are nevertheless withheld from the Lord's Supper until they arrive at years of maturity,—until, by their conduct, they evidence a change of heart,—and until they express a desire to commemorate the Saviour's dying love.

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